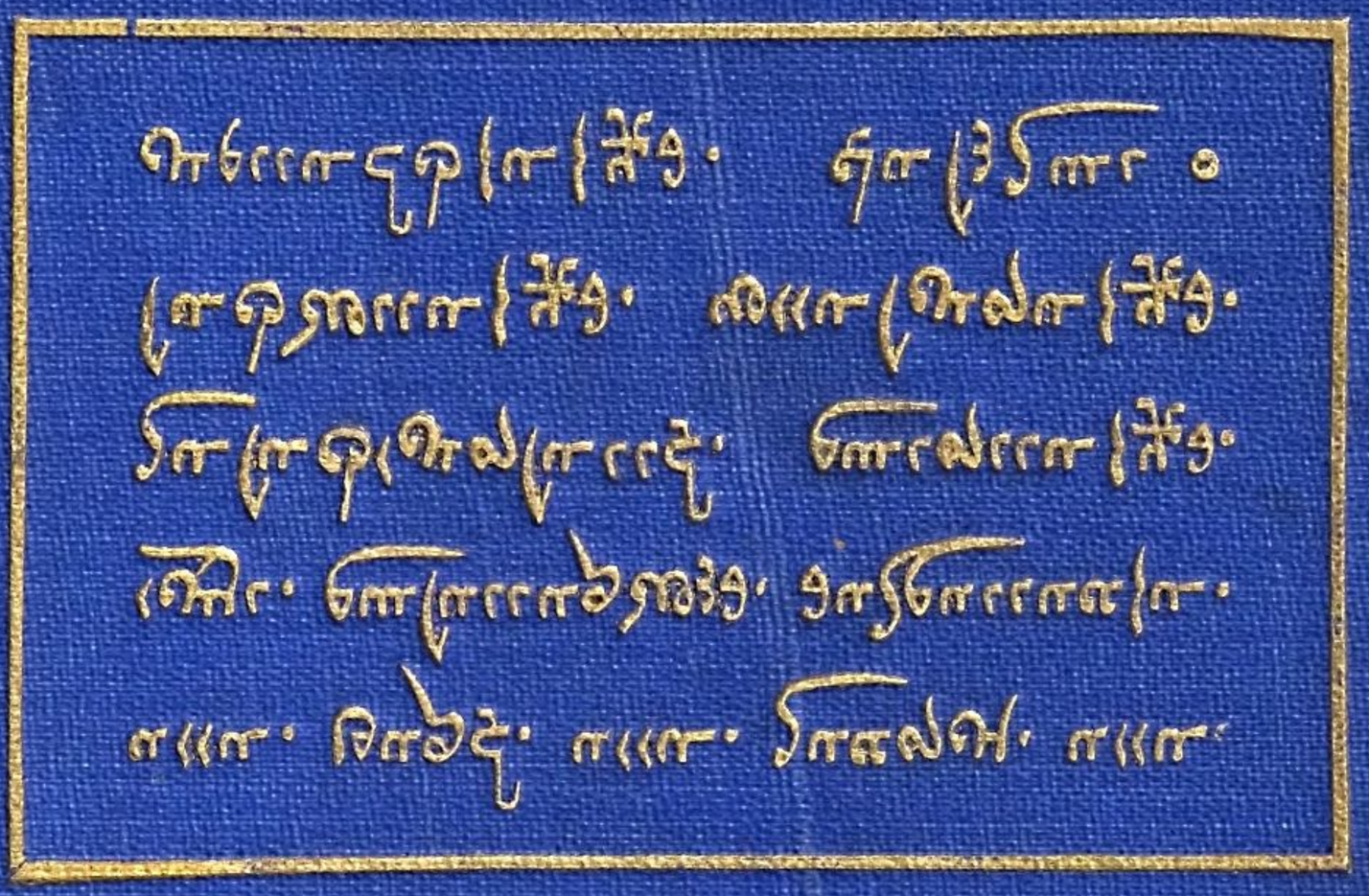

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A PRACTICAL GRAMMAR

OF THE

AVESTA LANGUAGE,

COMPARED WITH SANSKRIT,

WITH A CHAPTER ON SYNTAX AND

A CHAPTER ON THE GÂTHÂ DIALECT,

BY

KAVASJI EDALJI KANGA,

Head Master, Moolla Feeroz Madressa;

TRANSLATOR OF THE VENDIDAD, THE YAÇNA, THE VISPERED AND THE KHORDEH AVESTA, WITH GRAMMATICAL AND CRITICAL NOTES.

Registered under Act XXV. of 1867.

Bombay:

PRINTED AT THE

EDUCATION SOCIETY'S PRESS, BYCULLA.

1891.

BIBLIOTHECA
REGIA

PRINTED BY THE
EDUCATION SOCIETY'S PRESS,
Byculla, Bombay.

PREFACE.

In introducing this work, the first of its kind, to the students of the Avesta language, and others interested in the advancement of the knowledge of the Zoroastrian religion, a few words explanatory of the vast changes that have taken place within the last quarter of a century in the methods of the study of the Avesta language and literature, and of the scope and object of this Grammar, may not be out of place. So far back as 1862 the late Dr. Haug published "An outline of a Grammar of the Zend Language" in his "Essays on the Sacred Language, Writings and Religion of the Parsis;" and in the following year Ervad Sheheryárji Dádábhái Bharoocha issued in Gujerati "A brief outline of the Zend Grammar compared with Sanskrit." Since that time, *i.e.*, during the last twenty-eight years, changes have taken place in the study of the Avesta language, which may well be said to have revolutionised the study. This is clearly shown by the useful works published by Oriental scholars, both European and Parsee.

The want of a practical and systematic grammar of the Avesta language, adapted to modern requirements, was long and keenly felt by the students of the language. Moreover, Zend and Pehlvi having been lately added by the Bombay University to the list of second languages at the M. A. examination, such a grammar has become more than ever necessary.

The systematic and regular study of Avesta and Pehlvi, based on the rules of philology and grammar, was first commenced in Bombay in 1861. Before that period the knowledge of Avesta was confined to a few Dustoors and Ervads, who mainly relied upon Pehlvi translations now extant, which, though good enough as far as they went, were not marked by any critical knowledge of the grammatical forms. The knowledge of grammar among the sacerdotal and other classes was necessarily scanty and imperfect. The Gujerati translations of the Vendidad, the Yaçna and the Khordeh Avesta, published before 1861, were chiefly based on Pehlvi translations, and were, in consequence, inexact, and, in several respects obscure and unintelligible—the grammatical forms of words in the original being misunderstood. Such was up to 1861 the state of the Avesta study. Since then a great and long-wished-for change has taken place in the study of the works on the Zoroastrian religion. To Mr. K. R. Kama, an Oriental scholar of European repute, belongs the honour of having laid the foundation and zealously worked for the prosecution and development of philological studies in Bombay. Having studied Avesta and

Pehlvi for some time under Professor Oppert of Paris and Dr. Spiegel of Erlangen, he not only vigorously continued his studies, but introduced the new system of religious instruction into Bombay, by opening in 1861 a class of young men from among the priestly order. The beginning was by no means encouraging, and the task generally was for some time beset with difficulties, which might well have disheartened a less enthusiastic and earnest pioneer. This class at first consisted of but three students, one of them being the writer. In course of time, the number increased to a dozen. This class of young students was maintained uninterruptedly for many years, during which time, Mr. Kama not only allowed them free access to his valuable Oriental library, but also liberally helped several of his poorer pupils with his purse. In 1863 the old system of teaching Avesta by means of Pehlvi was superseded by one based on the lines of philology and grammar, which obviously was a great improvement. Mr. Kama gave a further impetus to the propagation of religious knowledge by establishing a society for making researches into the Zoroastrian religion, by starting a periodical, called *Zartoshti Abhyâs* (Zoroastrian Studies), by delivering learned lectures, and by publishing translations from distinguished German authors on the Zoroastrian religion. His *Zartosht Nâmeh* (Life of Zoroaster), among other works published by him, stands pre-eminent, as an unique production of its kind, presenting, as it does, the life of the Prophet as chronicled in the sacred texts in a lucid and systematic way.

This grammar was at first written out in Gujerati, but agreeably to the suggestion and desire of some friends, it was turned into its present form, compared, as far as practicable, with Sanskrit. Avesta and Sanskrit on account of their close affinity have been justly called "sister languages." In order to facilitate the comparison of Avesta words with Sanskrit, the rules of the transmutation of letters of both these languages are given, *vide* pp. 14-15 ; pp. 32 to 38. The inflected forms of nouns and verbs given *in* the paradigms are *not all actually* found in the Avesta texts. Some of these forms, both nominal and verbal, are given with the sole object of giving help and facility to the student. The Avesta literature being limited, the student meets with particular inflected forms of one noun, while the complement is supplied from some other noun of the same base. The same is the case in verbal forms. But the examples, both Avestaic and Gâthâic, given *below* each paradigm are such as are *actually* met with in the sacred writings. "From the latter, the student will find that, though the regular forms are numerous, the variations from the prescribed rules are not few." In order to give these forms it was necessary to go carefully through the whole Avesta texts of the late Professor Westergaard and the excellent revised texts of Dr. Karl F. Geldner hitherto published. From the latter, I have given many new grammatical forms,

due mainly to the oldest and best manuscript copies which the learned Doctor had been able to get. From the careful perusal of his great work, it appears that this distinguished Orientalist has spared no pains to make his texts as useful as possible to the student of the Avesta literature.

The striking features of Dr. Geldner's texts as distinguished from those of Westergaard are (1) the free use of compound words, especially in monosyllabics, *e. g.*, 𐬀𐬵𐬀-𐬀𐬵𐬌 (Y. 29, 8); 𐬌𐬵𐬌𐬌-𐬌𐬵𐬌𐬌 (Y. 43, 14); 𐬌𐬵𐬌-𐬌𐬵𐬌𐬌 (Yt. 3, 9); 𐬌𐬵𐬌𐬌-𐬀𐬵𐬌-𐬌𐬵𐬌𐬌 (Yt. 13, 18); 𐬀𐬵𐬀-𐬌𐬵𐬌-𐬌𐬵𐬌𐬌 (Y. 48, 6); 𐬌𐬵𐬌𐬌-𐬌𐬵𐬌𐬌 (Y. 12, 3); 𐬌𐬵𐬌𐬌-𐬌𐬵𐬌𐬌-𐬌𐬵𐬌𐬌-𐬌𐬵𐬌𐬌 (Y. 62, 2), &c.; (2) the use of 𐬌 —a modified form of 𐬌—before 𐬌𐬌 (except in the word 𐬌𐬌𐬌𐬌𐬌) and 𐬌 before vowels; *e. g.*, 𐬌𐬌𐬌𐬌𐬌, 𐬌𐬌𐬌𐬌𐬌, 𐬌𐬌𐬌𐬌𐬌𐬌𐬌, 𐬌𐬌𐬌𐬌𐬌𐬌𐬌𐬌𐬌, &c.; (3) the distinction observed between 𐬌 and 𐬌; *viz.*, 𐬌 is used before 𐬌𐬌, and 𐬌, before vowels.—Dr. Geldner considers the former a modified form of 𐬌 (*h*), and the latter of 𐬌𐬌 (*hv*); (4) the particle 𐬌𐬌 is mostly used for *𐬌𐬌𐬌, and 𐬌𐬌𐬌 for 𐬌𐬌𐬌 (fire); (5) the occasional insertion of 𐬌 in the body and at the end of words; *e.g.*, 𐬌𐬌𐬌𐬌𐬌-𐬌𐬌𐬌𐬌𐬌 (Yt. 6, 2); 𐬌𐬌𐬌𐬌𐬌𐬌𐬌𐬌𐬌𐬌 (Yt. 6, 4); 𐬌𐬌𐬌𐬌𐬌𐬌𐬌 (Yt. 1, 0); 𐬌𐬌𐬌𐬌𐬌𐬌𐬌𐬌𐬌 (Khor. Nyâ., 2); 𐬌𐬌𐬌𐬌𐬌𐬌𐬌𐬌𐬌 (Yt. 1, 14); (6) the insertion of 𐬌 in most cases before 𐬌𐬌 so aptly required according to para. 54; *e. g.*, 𐬌𐬌𐬌𐬌𐬌𐬌𐬌, 𐬌𐬌𐬌𐬌𐬌𐬌𐬌, 𐬌𐬌𐬌𐬌𐬌𐬌𐬌𐬌 &c.; (7) the occasional use of 𐬌𐬌 for 𐬌𐬌 in the body of words; *e. g.*, 𐬌𐬌𐬌𐬌𐬌𐬌𐬌, 𐬌𐬌𐬌𐬌𐬌𐬌𐬌, &c.; (8) the occasional use of the terminal suffix 𐬌𐬌𐬌 in the ablative singular of bases ending in 𐬌, 𐬌, 𐬌, 𐬌; *e. g.*,

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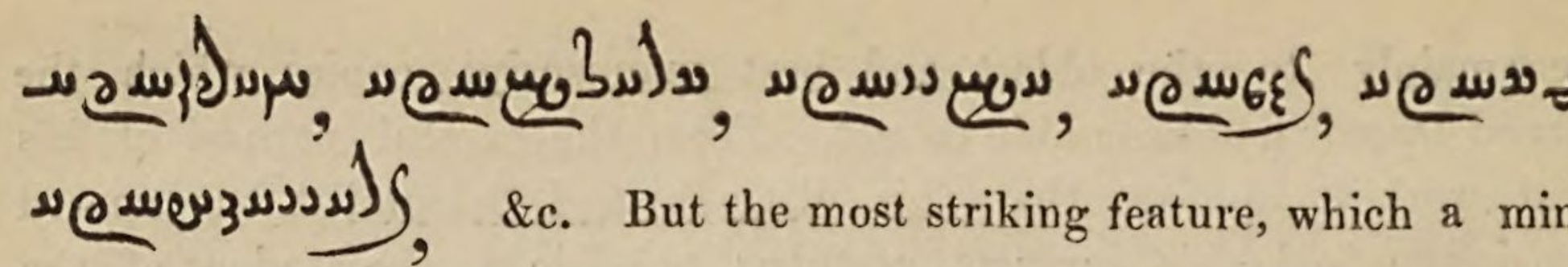
* Exceptions :—Visp. 4, 18; Visp. 21, 1; Y. 10, 11.



&c. But the most striking feature, which a minute examination of the texts of Dr. Geldner discloses, is the importance given by him, in several instances, in the body of the texts, to words which Westergaard has relegated to foot-notes; though, in many instances, quite new forms of words found in the oldest copies are met with.

In the preparation of this work, I have strictly followed the different readings of both these authorities. No rules have been given not sanctioned by the sacred texts. The notable features of the Gâthâ dialect, as distinguished from the Avesta writings, are given. As for its peculiar forms of nouns, pronouns and verbs, the student is referred to Chapters III., VII. and VIII., indicating where necessary the different readings of Westergaard and Geldner. In the chapter on Syntax, it has been thought proper to cite the sacred texts wherever its rules are laid down; for further illustration to those rules, references are given.

In the preparation of this work, I have availed myself, among others, of the works of Westergaard, Geldner, Spiegel, Haug, Justi, Monier Williams, Benfey and Kielhorn.

In conclusion, I beg to offer my grateful thanks to the respected Trustees of the Sir Jamsetjee Jejeebhoy Translation Fund for their liberal support by subscribing for seventy-five copies of this work.

KAVASJI EDALJI KANGA.

Bombay, March 1891.

ABBREVIATIONS EMPLOYED IN THIS GRAMMAR.

Abl	ablative case.
Acc	accusative case.
Adj	adjective.
Adv.	adverb.
Adv. comp	adverbial compound.
Appos. determ. comp.	appositional determinative compound.
Atmane	Atmanepada.
Attrib. comp	attributive compound.
Av	Avesta.
Cl	class (*i. e.*, the class to which a verb belongs).
Comp	compare.
Compara.	comparative degree.
Copul. comp	copulative compound.
Darmes	Professor Darmesteter.
Dat.	dative case.
Demonstrat	demonstrative pronoun.
Desider	desiderative verb.
Determ. comp.	determinative compound.
Du.	dual number.
Ed	edition.
E. g	(L. *exampli gratiâ*) for example.
Eng.	English.
Fem.	feminine.
Fr.	from.
Frag.	Fragments.
Gâth	Gâthâ dialect.
Geld.	Dr. Karl F. Geldner.
Gen.	genitive case.
I. e.	(L. *id est*) that is.
Imperat	imperative mood.
Imperf.	imperfect tense.
Incho. base	inchoative base.
Instr	instrumental case.
Inten.	intensive verb.
Inter	interrogative pronoun.

Justi	Professor F. Justi.
Khor. Nyâ.	Khorshed Nyâesh.
L., or Lat.	Latin.
Lit.	literally.
Loc.	locative case.
Mas.	masculine.
Mills	the Rev. Dr. L. H. Mills.
Neut.	neuter.
Nom.	nominative case.
Nyâ.	Nyâesh.
Orig	originally.
Parasmai.	Parasmaipada.
Partic.	participle.
Pass.	passive.
Patronym.	patronymic.
Per.	person.
Perf.	perfect tense.
Plu.	plural number.
Pos.	positive degree.
Pot., or Poten	potential mood.
Pres.	present tense.
Pres. partic.	present participle.
Reduplic.	reduplicated form.
Relat.	relative pronoun.
Rt.	root.
Sans.	Sanskrit.
Sax.	Saxon.
Sing.	singular number.
Str. b.	strong base.
Subjunc.	subjunctive mood.
Subs.	substantive.
Super.	superlative degree.
Ved.	Vedic.
Vend.	Vendidad.
Visp.	Vispered.
Viz.	(Lat. *Videlicet*) namely.
Voc	vocative case.
W. b.	weak base.
Wester	Professor N. L. Westergaard.
Y., or Yaç	Yaçna.
Yt.	Yasht.

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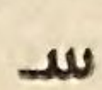
AVESTA GRAMMAR.

1. Avesta, the ancient and sacred language of the Parsees, bears a close affinity to Sanskrit, the classical and learned mother-tongue of the Hindoos. It is a branch of the great Aryan stock of languages, called by philologists Indo-European. Comparative Philology has proved beyond doubt that it is a genuine sister of Sanskrit.

Letters.

2. The Avesta alphabet consists of 47 letters; 13 vowels and 34 consonants. They are, like Persian, written from right to left.

Vowels.

	a (short)	[2]	e (short)
	â (long)		ê (middle)
	i (short)	[3]	ē (long)
	î (long)	[4]	o (short)
	u (short)	[5]	ô (long)
	û (long)	[6]	ã
[1]	ere		

[1] Corresponding with the Sanskrit ऋ *ṛi*.

[2] Pronounced like *e* in the word *fed*.

[3] Pronounced like *a* in the word *mate*.

[4] Sounded like *o* in the word *for*.

[5] Sounded like *o* in the word *fore*.

[6] Pronounced like â with a slight tinge of a nasal sound, like the French *an* in *boulanger*, *langue*, *ancre*, &c.

Consonants.

𐬐	k	𐬛	dh
𐬑	kh	𐬝, 𐬞[3]	n
𐬒[1], 𐬓	q	𐬟	p
𐬔	g	𐬠	ph
𐬕	gh	𐬡	b
𐬖	ch	𐬢	m
𐬗	j	𐬣[4], 𐬤	y
𐬘	t	𐬥	r
𐬙[2]	ṭ	𐬦[5], 𐬧	v
𐬚	th	𐬨	w
𐬛	d	𐬩[6]	ç (ss)

[1] Corresponding to Persian خو (in خواب , خویش, خواندن).

Professor Geldner, in his Avesta Texts, uses 𐬒𐬵 before 𐬤, and 𐬓 before vowels. He considers the former a modification of 𐬵 h, and the latter of 𐬧𐬵 hv.

[2] 𐬘, 𐬙—Of the two, 𐬙 is a little soft, between a surd and a sonant.

[3] 𐬞—This letter never occurs at the beginning or end of a word; neither between two vowels.

[4] 𐬣, 𐬤—𐬣 is used at the beginning and 𐬤 in the body of a word. 𐬥 is an obsolete form of 𐬣, generally seen in old copies. Exceptions:—𐬀𐬤𐬌𐬎𐬌𐬎 Yaçna 35, 2; 𐬀𐬤𐬌𐬎𐬌𐬎𐬌𐬎 (see Westergaard's Zend-Avesta) Yasht 1, 19.

[5] 𐬦, 𐬧—𐬦 is used at the beginning and 𐬧 in the body of a word. Exceptions:—𐬀𐬧𐬌𐬎𐬌𐬎, 𐬀𐬧𐬌𐬎𐬌𐬎, &c.

[6] Pronounced like the Sanskrit स, or *c* in the word *city*, or like *s* in *sun*.

[1] s	h
[2] sh	[4] n
z	[5] hm
[3] zh	

3. It should be noted that the Avesta characters, unlike Sanskrit, Pehlvi and Persian, are always written in their full forms without being joined with one another, except , , , and , which are optionally written conjointly; as, , , and .

---

[1] Sounded like the Sanskrit श, or *s* in the word *sure*. and may optionally be written conjointly:— and ; *e.g.*,

[2] —Pronounced like the Sanskrit ष, or *ss* in the word *compassion*. is a modified form of , and, according to Dr. Geldner, is used before only, *e.g.*,

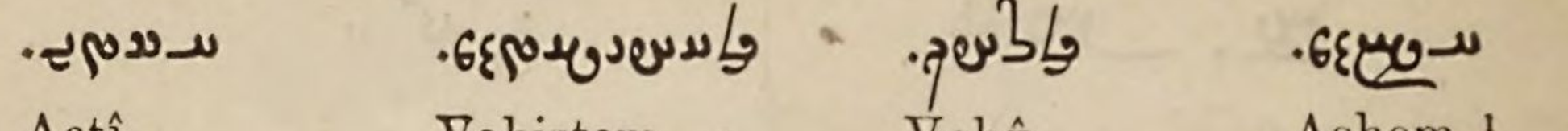
[5] Pronounced like *z* in the English word *azure*, or the Per. ژ

[4] —Sounded like *ng* in the word *ring*. Their uses will be explained hereafter.

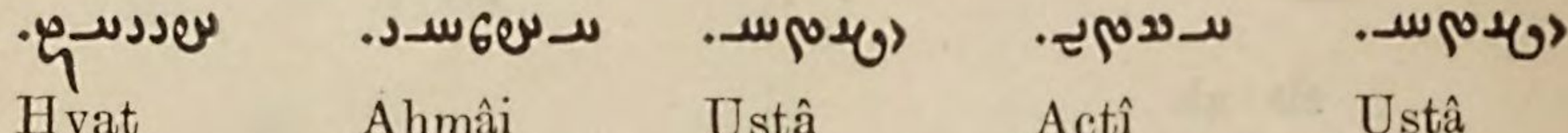
[5] —This conjunct letter, though rarely used, is considered by Prof. Lepsius an aspirate of , on the supposition that soft letters in their aspirate forms have generally a curved stroke to the right below them; as, , ; and hard ones have the same at the top; as, , , . According to this theory ought to be pronounced mh, and not hm, as is now done.

4. Specimens of Reading.

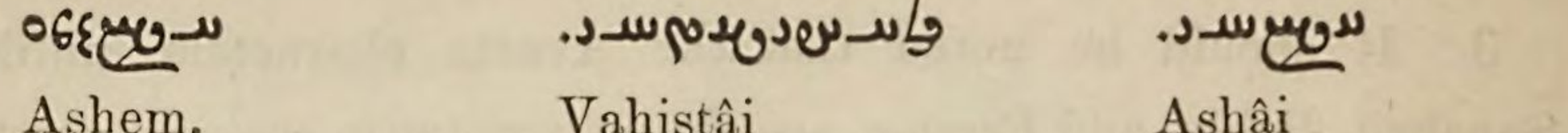
(To be read from right to left.)



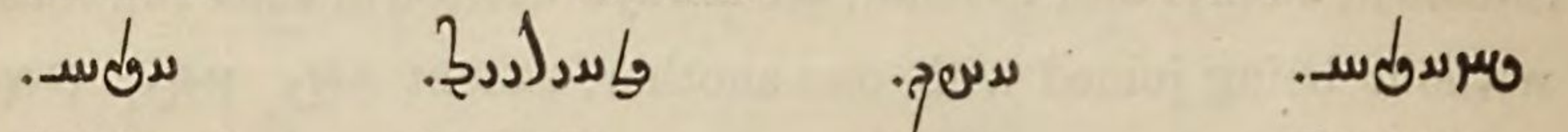
Açtî Vahistem Vohû Ashem [1]



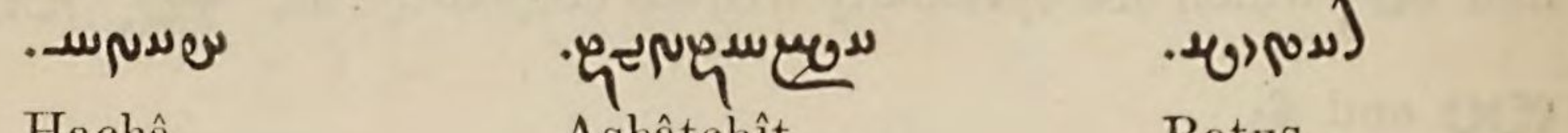
Hyaṭ Ahmâi Ustâ Açtî Ustâ



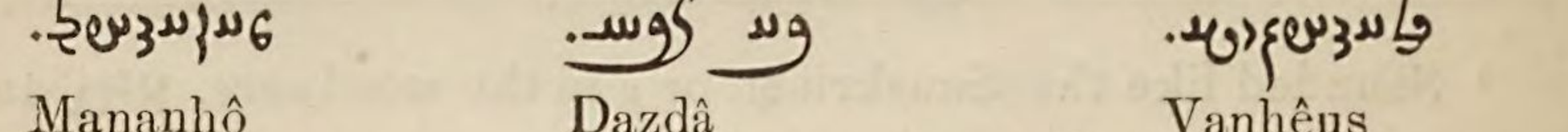
Ashem. Vahistâi Ashâi



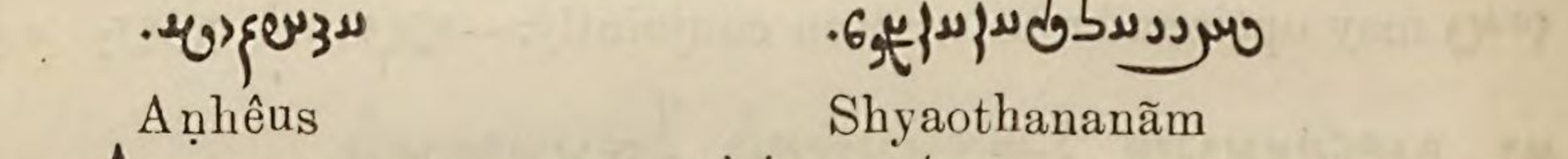
Athâ Vairyô Ahû Yathâ [1]



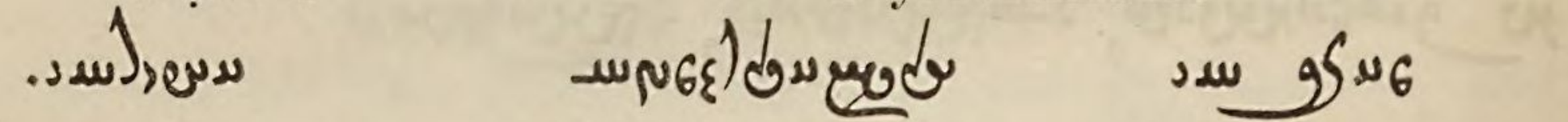
Hachâ Ashâṭchîṭ Ratus



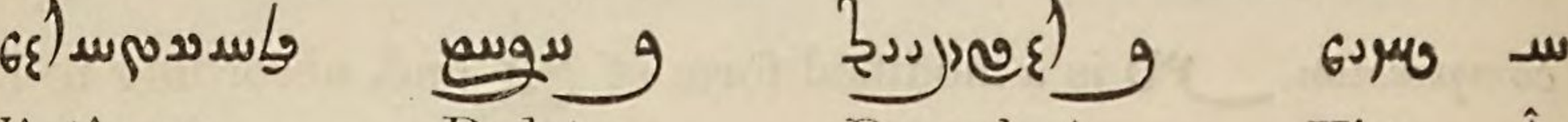
Manaṇhô Dazdâ Vaṇhêus



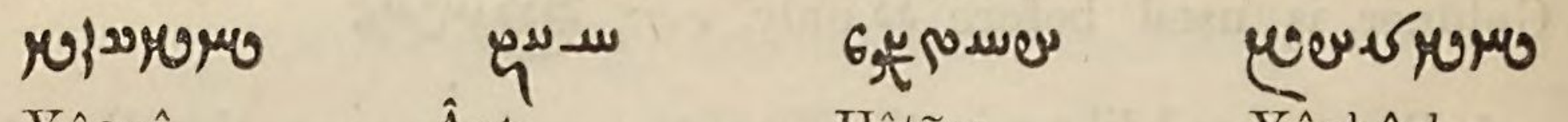
Aṇhêus Shyaothananãm



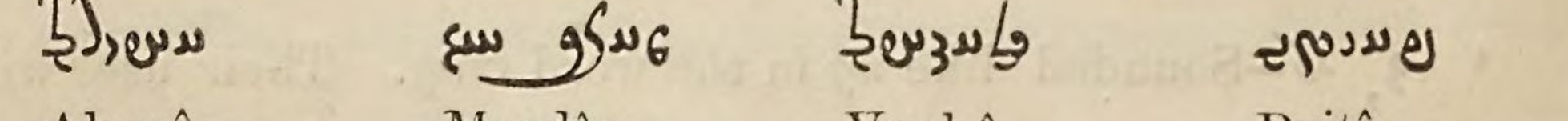
Ahurâi Khshathremchâ Mazdâi



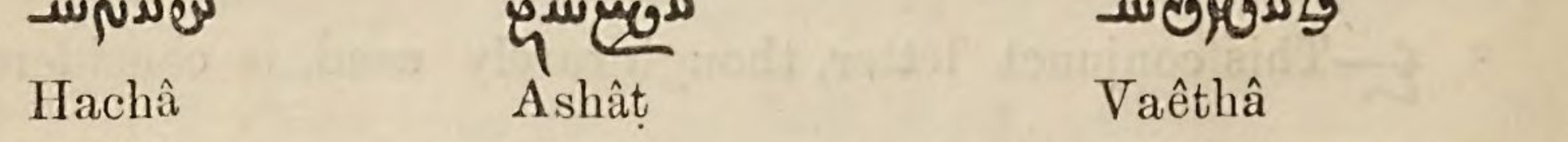
Vâçtârem. Dadaṭ Dregubyô Yim Â



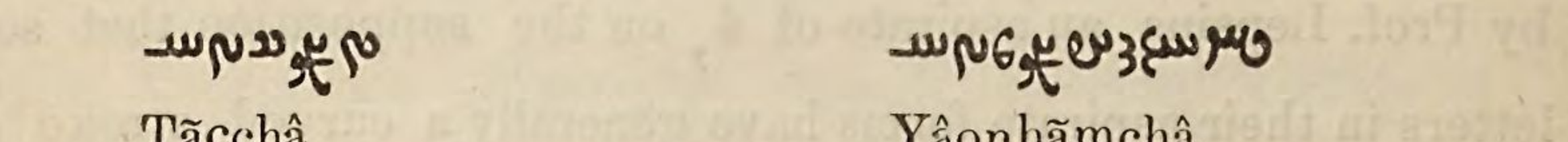
Yêçnê Âaṭ Hâtãm Yênhê [1]



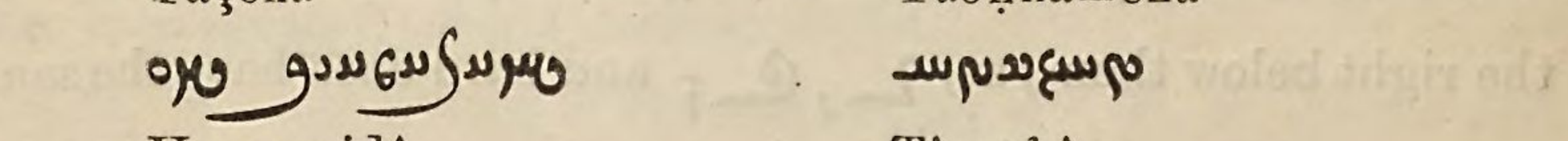
Ahurô Mazdâo Vanhô Paitî



Hachâ Ashâṭ Vaêthâ



Tãçchâ Yâoṇhãmchâ



Yazamaidê Tâoçchâ

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[1] The transliterated form should be read from left to right, each word.

5. An Avesta word may begin with any letter, except 𐬀, 𐬁, 𐬂, 𐬃, 𐬄, 𐬅, 𐬆, 𐬇, 𐬈. There are no words beginning with 𐬉, 𐬊, except 𐬉𐬀, 𐬉𐬁, 𐬉𐬉𐬀, 𐬍𐬉𐬀. A complete word may end in any vowel, except 𐬉, 𐬋𐬋 (ऋ), or in one of the consonants 𐬌, 𐬍, 𐬎, 𐬏, 𐬐, 𐬑, 𐬒. Words do not end in more than two consonants.

Vowels.[1]

6. Of the 13 vowels already mentioned, 𐬌, 𐬍, 𐬎, 𐬋𐬋, 𐬋, 𐬉 are short; and 𐬌𐬌, 𐬀, 𐬍𐬍, 𐬏, 𐬐, 𐬊 are long. 𐬀 is pronounced between 𐬋 and 𐬐; neither too short nor too long. It is sometimes called the 𐬀 of guṇa, since it is a modification of 𐬍 or 𐬎 after 𐬌.

Besides these, there are 18 conjunct vowels[2].—*viz.*, 𐬍𐬍, 𐬀𐬌, 𐬎𐬌, 𐬉𐬌, 𐬌𐬌, 𐬍𐬌, 𐬎𐬍, 𐬎𐬎, 𐬍𐬏, 𐬎𐬀, 𐬀𐬐, 𐬎𐬐, 𐬍𐬐, 𐬎𐬋, 𐬎𐬉, 𐬍𐬉, 𐬎𐬐, 𐬍𐬐.

7. 𐬍 + 𐬀 = 𐬀, 𐬎 + 𐬏 = 𐬉, and 𐬋𐬋, when followed by a heterogeneous vowel, are changed to 𐬍𐬍, 𐬎𐬎 and 𐬍, respectively, called semi-vowels.

RULES OF EUPHONY (*Sandhi*).

Contact of Final and Initial Homogeneous Vowels.

8. Homogeneous vowels, in Sanskrit and in Avesta(except 𐬍+𐬍),

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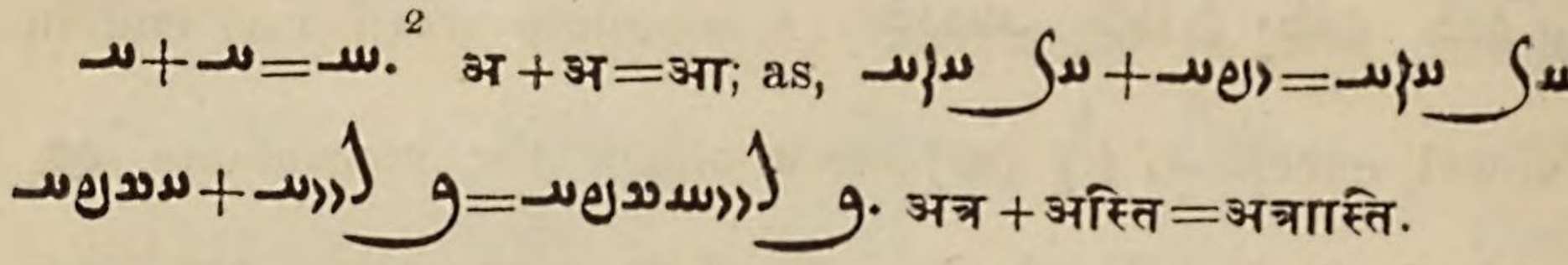
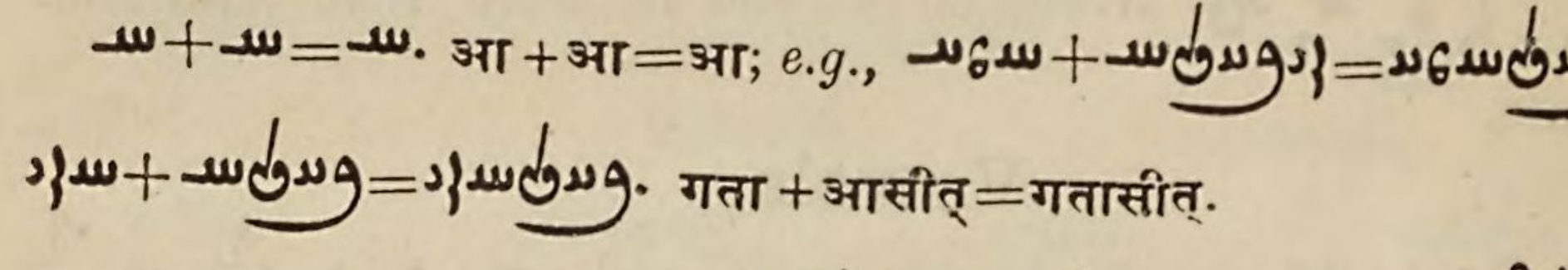
[1] All vowels are considered to be sonant or soft letters.

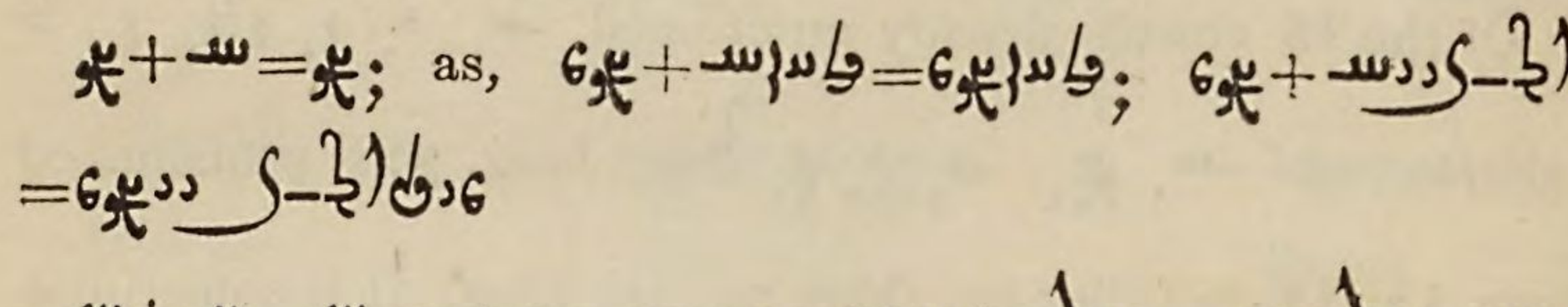
[2] There are, in Avesta, strictly speaking, no diphthongs (*i.e.*, the union of two vowels in one sound)as we have in Sanskrit, *viz.*, ए, ऐ, ओ, औ; these are represented by 𐬀𐬌, 𐬍𐬍, 𐬉𐬌, 𐬎𐬌, respectively.

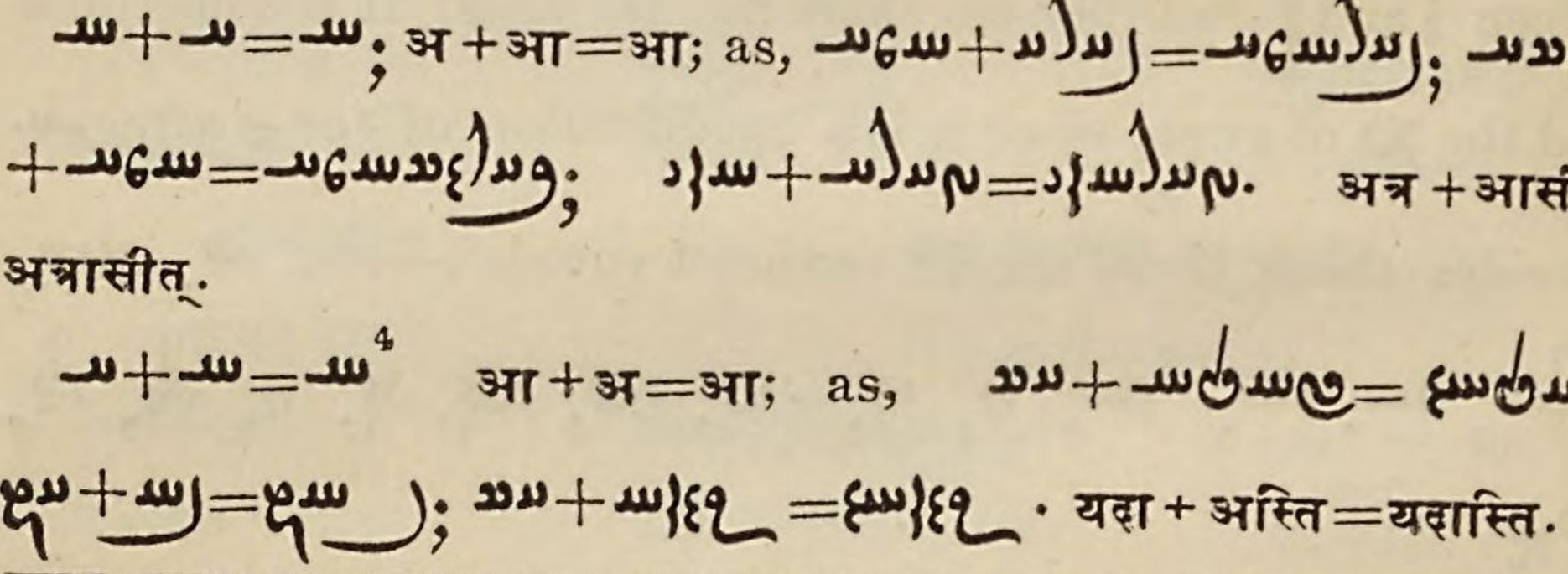
[3] Mark, that 𐬀𐬌 is pronounced âo, and not âe.

concurring at the end and the beginning either of separate words or parts of a compound, combine into one long homogeneous vowel, whether they be both short or both long, or one be long and the other short.[1] *E.g.*









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[1] Vide Professor Benfey's Sanskrit Grammar, 2nd Ed., p. 16.

[2] The suffix , after being coalesced with the preceding or inserts after ; as, + = ; + = ; + = ; + =

[3] Exceptions :— (from +); — (= +)

[4] *Notice* , , , , &c. (ablative singular of some nominal bases ending in)

अ+अ=आ; इ+इ=ई; *e.g.*, राम+रामस=रामरामस; +रामस

नमस+कृ=नमस्कृ; नमस्कृस=originally, नमस+कृस;

नम+ (see नमस्कृस-नमस्कृस Vendidad 3, 19. 20).

अस्ति+इह=अस्तीह; इति+इदम्=इतीदम्.

उ+उ=ऊ. ई+ई=ई; *e.g.*, हरि+उ=हरि

उ+ऋ=ऊ. इ+ई=ई; as, ऋषि+ऋ+ऋ=ऋषीऋ. अपि+ईक्षते=अपीक्षते.

ऋ+उ=ऊ. ई+इ=ई; as, नदी+इह=नदीह.

Similarly, ऋ+ऋ=ॠ.[1] उ+उ=ऊ; as, स्वादु+उत=स्वादूत; साधु+उक्तम्=साधूक्तम्.

ॠ+ॠ=ॠ. ऊ+ऊ=ऊ.

ॠ+ऋ=ॠ. उ+ऊ=ऊ साधु+ऊचुः=साधूचुः

ऋ+ॠ=ॠ. ऊ+उ=ऊ.

9. There is no separate vowel-sign for the lengthened form of ऌ, corresponding to the Sanskrit ॡ; but, in several instances, the same vowel (ऌ) is substituted for ॡ; as, ऌप्=पॢ to fill; ऌद्=दॢ to tear; ऌज्=जॢ to grow old; ऌभि-स्तु=अभि-स्तॢ to praise. In Sanskrit ॡ+ॡ=ॡ; *e.g.*, कर्तॡ+ॡजु=कर्तॢजु.

Contact of Final and Initial Dissimilar Vowels.

10. When a word or its component part ends in अ, and the following begins with अ–इ, ऋ–ए, or ऌ, अ–इ is changed to ए, ऋ–ए to ऐ, and ऌ to ओ. But in Sanskrit any two vowels coalesce into one, except अ+ऋ, which is changed to अर्. *E.g.*

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[1] Exceptions:—मातृ+ऋषभ(=मातृ+ऋषभ); पितृ+ऋषभ (originally, पितृ+ऋषभ)

𐬛+𐬀=𐬛𐬀.[1] अ+इ=ए; as, 𐬀𐬌𐬛+𐬀𐬌=𐬀𐬌𐬛𐬀𐬌; +𐬀𐬍 𐬀𐬌𐬛𐬀=𐬀𐬌𐬛𐬀𐬀𐬍; (𐬀𐬌)𐬛+𐬀𐬌𐬎=(𐬀𐬌)𐬛𐬀𐬌𐬎; -𐬀𐬌𐬛𐬀𐬌𐬎 (𐬀𐬌)𐬛+ =(𐬀𐬌)𐬛𐬀𐬌𐬛𐬀𐬌𐬎. तव+इच्छा=तवेच्छा.

𐬜+𐬀=𐬛𐬀; 𐬛𐬄 (before the final 𐬎 or 𐬍). अ+इ=ए; *e.g.*, 𐬎𐬜+𐬀𐬌=𐬎𐬛𐬄𐬌; 𐬎𐬜+𐬀𐬌𐬌=𐬎𐬛𐬄𐬌𐬌. परम+ईश्वर=परमेश्वर.

𐬍+𐬀=𐬃𐬀.[2] अ+उ=ओ; as, 𐬀𐬌𐬎𐬍+𐬀𐬎𐬀𐬌=𐬀𐬌𐬎𐬃𐬀𐬎𐬀𐬌; 𐬀𐬌𐬎𐬍+𐬀=𐬀𐬌𐬎𐬃𐬀. इह+उत=इहोत.

𐬇+𐬀=𐬃𐬀. अ+ऊ=ओ.

𐬋𐬋+𐬀=𐬌𐬀. अ+ऋ or अ+ॠ=अर्; *e. g.*, इह+ऋतुः=इहर्तुः

11. When a word or its component part ends in 𐬀, and the following begins with 𐬍–𐬜–𐬌, 𐬍–𐬇–𐬃 or 𐬋𐬋, 𐬍–𐬜–𐬌 is changed to 𐬛, 𐬍–𐬇–𐬃 to 𐬍, and 𐬋𐬋 to 𐬌. In Sanskrit the changes are as follow:—

𐬛+𐬀=𐬛𐬀[3] आ+इ=ए; as, 𐬎𐬛𐬛+𐬀=𐬛𐬎𐬛𐬀; 𐬇𐬎 𐬨𐬛+𐬀 =𐬇𐬎 𐬨𐬛𐬀𐬀; 𐬌𐬀𐬌𐬛+𐬀=𐬌𐬀𐬌𐬛𐬀𐬀. यदा+इच्छा=यदेच्छा.

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[1] *Note.*—Before 𐬌, 𐬀 or 𐬎, 𐬌𐬀 is changed to 𐬛; as, 𐬀𐬌𐬛𐬀𐬌𐬎 𐬛𐬌𐬀𐬌+𐬀𐬌𐬀𐬌=𐬛𐬌𐬀𐬌𐬛𐬌𐬀𐬌𐬀𐬌𐬎; 𐬀𐬀𐬌𐬀𐬌+𐬀𐬇𐬋𐬀= 𐬋𐬇𐬋𐬀 𐬀𐬀𐬌𐬀𐬌𐬛.

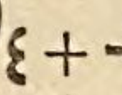
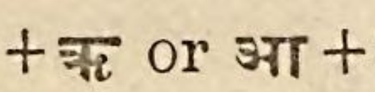
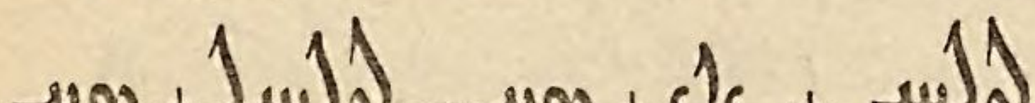
[2] Sometimes, though seldom, 𐬍+𐬀 is changed to 𐬃; *e.g.*, 𐬀𐬎𐬇𐬌𐬀𐬌𐬍𐬨𐬀𐬌𐬃𐬨𐬇 Vispered 20, 2; 24, 1; also 𐬇𐬋𐬌𐬀𐬌𐬍𐬀𐬌𐬨𐬇 (originally, 𐬀𐬌𐬌𐬀𐬌𐬍+𐬀𐬨𐬇 lying utterance).

[3] *Note.*—The coalescence of 𐬌𐬀+𐬀, 𐬌𐬇+𐬀, or 𐬌𐬀+𐬀 is also 𐬀𐬀; Sans. अ + ए or ऐ=ऐ; as, 𐬛𐬌𐬛𐬌𐬀+𐬀𐬍=𐬛𐬌𐬛𐬀𐬀𐬍; 𐬌𐬀+𐬀𐬇𐬨𐬇=𐬀𐬀𐬇𐬨𐬇; +𐬌𐬀+𐬀𐬌𐬛𐬌𐬛𐬀𐬀=𐬀𐬀𐬌𐬛𐬌𐬛𐬀𐬌𐬀;

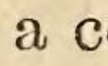
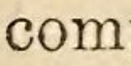
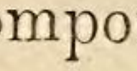
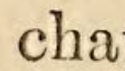
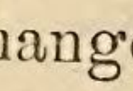
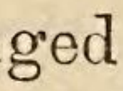
+
= . आ + ई = ए; *e. g.*, यथा + ईक्षते = यथेक्षते.

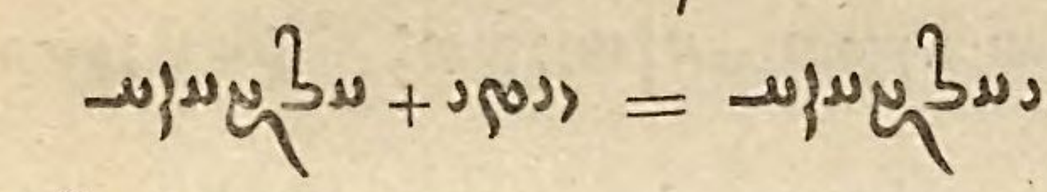
+
= . आ + उ = ओ; *e. g.*, सा + उवाच = सोवाच.

+
= . आ + ऊ = ओ; *e. g.*, तदा + ऊचुः = तदोचुः.

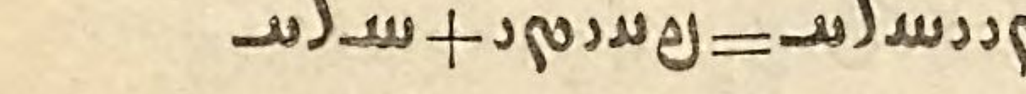
+
=  . आ + ऋ or आ + ॠ = अर्; *e. g.*, 
= orig.,  ; rt. ; see

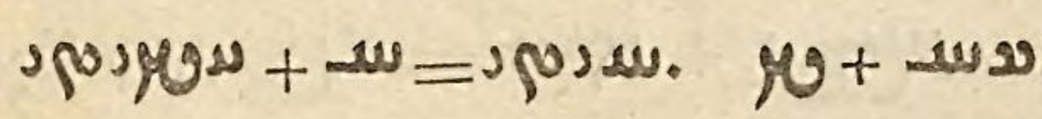
Geld. Yt. 13, 25. यथा + ऋषिः = यथर्षिः.

12. In Avesta, as in Sanskrit, when a word or the first part of a compound ends in 
इ ई, 
उ ऊ, or 
ऋ ॠ, and the following begins with a heterogeneous vowel,
इ ई is changed to [2] 
य्, 
उ ऊ to 
व्, and
ऋ ॠ to
र्; *e. g.*,

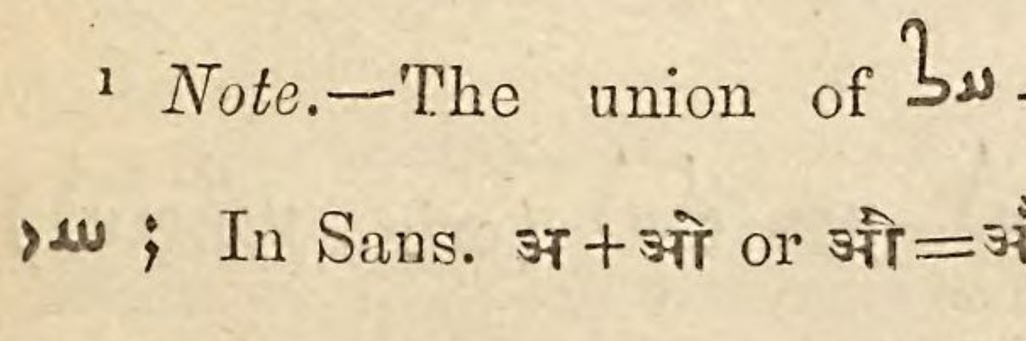

[3]

इति + अत्र = इत्यत्र.


इति + आह = इत्याह.


= ;
= ; .

[1] *Note.*—The union of
,
or
is also
; In Sans. अ + ओ or औ = औ.

[2] *Note.*—
is coalesced to
; so,
to
; as, 
(Geld. Yt. 16, 1.)
Geld.;
Geld.

[3] Mark
Geld. (well-strained) Yt. 5, 8. 63; but,
Wester.

इति + उक्तम् = इत्युक्तम्.

मही + अत्र = मह्यत्र.

similarly,

&c.

similarly,

(originally,

an euphonic change of

मधु + आस्ति = मध्वस्ति.

मधु + इह = मध्विह.

(originally,

an euphonic change of

(orig.,

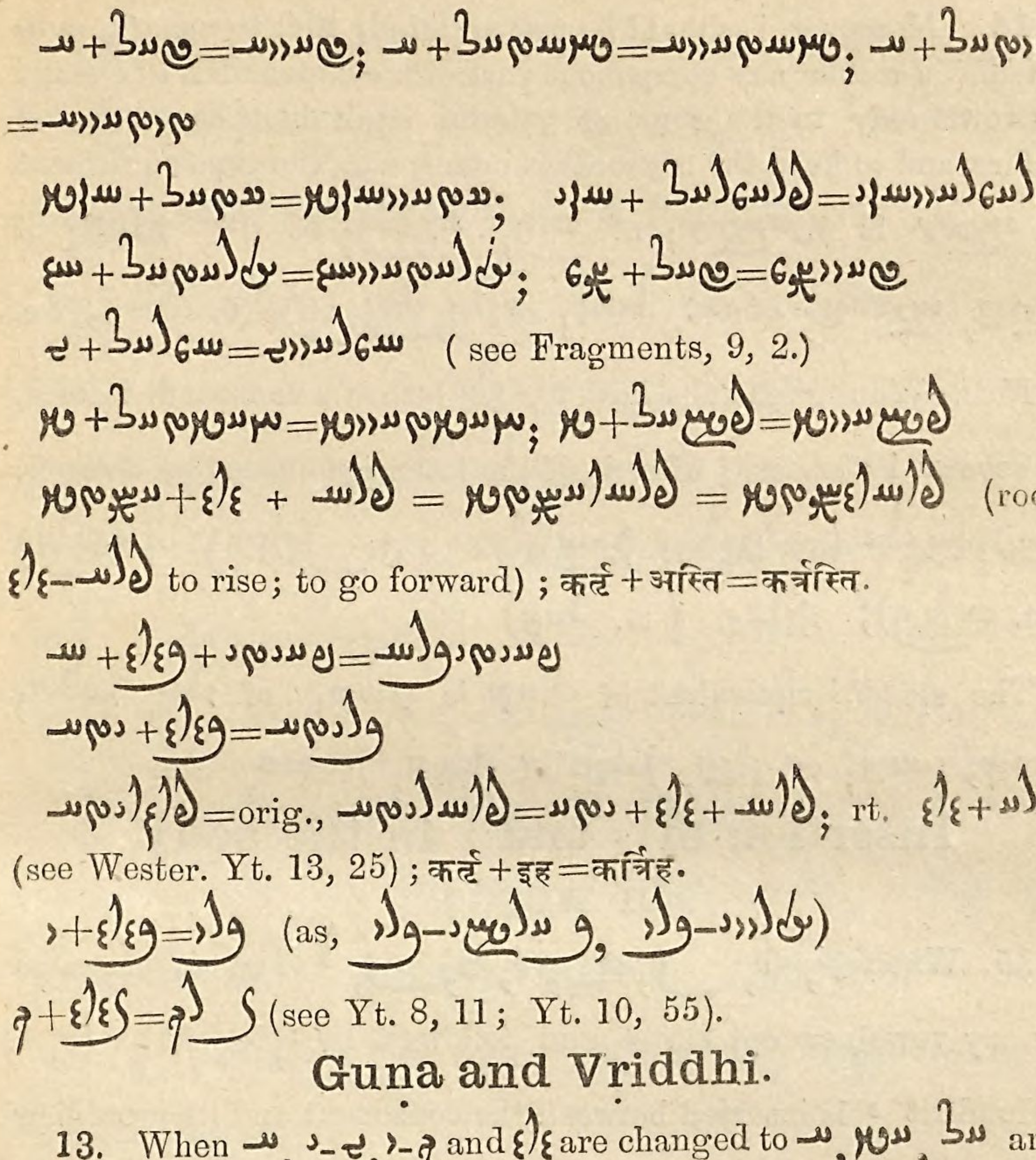
Exception:-

Yt. 5, 102, well-laid (Darmes.)

(= ... +

Exception:—

large, great.



13. When ◌ा, ◌ी, ◌ू and ◌ृ are changed to ◌े, ◌ो, ◌ौ and ◌ॢ respectively, the modification is called the guṇa of the vowel. When ◌े, ◌ी, ◌ू and ◌ृ are changed to ◌ै, ◌ौ, ◌ार् and ◌ॣ respectively, the variation is termed the vṛiddhi of that vowel. In other words, the guṇa is effected by placing ◌े immediately before the aforesaid vowels (except ◌ा), and vṛiddhi by ◌ै, and then coalescing the two according to the rules of *Sandhi* mentioned above. The relation of the guṇa and vṛiddhi vowels and syllables to the simple vowels will appear from the following table :—

Simple Vowel	◌ अ	◌ि इ ◌ी ई	◌ु उ ◌ू ऊ	◌ृ ऋ ◌ॄ ॠ
Guṇa	◌ अ	◌े ए	◌ो ओ	◌र् अर्
Vṛiddhi	◌ा आ	◌ै ऐ	◌ौ औ	◌ार् आर्

14. Moreover, it should be remembered, that to *guṇate* or to *vṛiddhi* a root or any component part of a compound is to change its vowel only to the guṇa or vṛiddhi equivalent as explained before, and to keep the consonants intact; *e. g.*, the *guṇa* equivalent of ದೞು is ಅವೞು; of ಬಂ, ಬಾಂ; of ಬೀ, ಬಈ; of ಬೂ, ಬಊ; of ಗೃ, ಗಾರ್; of ಕೄ, ಕಾರ್, &c.

Note.—The guṇa substitute for ೀ before a consonant inserts, in several instances, ಎ after it, if the latter is followed by a vowel; *e. g.*, ಕಲೀಎ (rt. ಕಲೀ); ಗಿರಿಸೀಎಲ್ (rt. ಸೀಳು); ಎಲ್ಲಿಎಂ (rt. ಇಂ); ಗೆಲ್ಲಿಎಲ್ (rt. ಇಲ್)

The *vṛiddhi* equivalent of ೞುವ is ೞುವ; of ಎಲ್, ಎಲ್ಲ್; of ಎಲ, ಎಲ್ಲ; of ಎಲಿ, ಎಲ್ಲಿ; of ಎಲೀ, ಎಲ್ಲೀ, &c.

Insertion of ಎ and ಎ in the body of words.

15. When ಅ, ಆ, ಇ, ಈ, ಉ, ಊ, ಋ or ಌ is preceded by any vowel, except ದ or ಬ, and followed by ದ, ಬ, ವ or ದ್ದ, a redundant ದ is inserted between the consonant and its preceding vowel; [1] as, ದಅದಿಸಿದಲ್,[2] Sans. भवति; ವಅದಿಸಿದಮ,[2] Sans. यजते;

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[1] *Note.*— ಎಲ್ಲ, ಎದಲ್ and ಬೆದಲ್ do not insert ದ before them, when preceded by any vowel, except ವ; as, ಎಲ್ಲಿಯಾಕೆಎಲ್ಲ, ಎದಲ್ಲಿಎಂ, ಎಲ್ಲಿದಲ್ಲ, ಎದಕೆದಲ್ಲಿ, ಎದಲ್ಲಿವಎದ; but, ಎಲ್ಲಿ ಎಲ್ಲಿದಲ್ಲಿವಅದ, ಎದಲ್ಲಿವಅಲ್ಲಿಎಲ್ಲಿ, ಬೆದಲ್ಲಿವಅಲ್ಲಿವಎದ.

[2] Exceptions.— ದಅವಎಲ್ಲಿಎಲ್ಲಿ, ವಅಗೃಲ ..... ಎಲ್ಲ (also, ವಅಗೃಲ); ವಅವಎದಗೃಲ, ವದಬೆದಎಲ್ಲಿಎಲ್ಲಿ (Yt. 11, 16); also, ವದಬೆದಎಲ್ಲಿಎಲ್ಲಿ Visp. 1, 7; (from ಎಲ್ಲಿ ದಅದಬೆದಎಲ್ಲಿ)

[1]ꞏꞏꞏ

☞ It should be remembered that the redundant 𐬀 and 𐬁 do not coalesce, according to the rules of *Sandhi*, with the preceding vowel, as will be seen from the examples already given.

Transmutation of the Avesta Vowels into Sanskrit.

17. 𐬀=अ; as, 𐬀𐬵𐬌𐬵𐬀=अन्तर the interior; 𐬵𐬌𐬌𐬵𐬌=कन्या a virgin; 𐬀𐬌𐬌𐬵𐬎=यव barley.

𐬁=आ; as, 𐬁𐬎𐬌𐬎=गाथा a hymn; 𐬁𐬵𐬌𐬎=पात protected.

𐬂=इ; as, 𐬂𐬵𐬌𐬎=इष्टि wish; 𐬂𐬌𐬎=इषु an arrow.

𐬃=ई; as, 𐬁𐬵𐬃𐬎=प्रीत beloved; 𐬁𐬃𐬎=श्रील beautiful.

𐬄=उ; as, 𐬄𐬌𐬌𐬎=पशु cattle, a beast; 𐬄𐬎=दारु wood.

𐬅=ऊ; as, 𐬌𐬅𐬎=भूमि the earth, land; 𐬁𐬅𐬌=शूल a weapon.

𐬆=ऋ; as, 𐬄𐬆𐬆=ऋजु straight, true. 𐬁𐬵𐬆𐬆=भृत borne.

𐬆𐬆=ॠ; as, 𐬆𐬆𐬏=दॄ to tear; 𐬆𐬆𐬍=पॄ to fill; 𐬆𐬆𐬑=जॄ.

𐬇, 𐬈=ए; as, 𐬛𐬀𐬌𐬌𐬇=रेवन्त् wealthy; 𐬁𐬑𐬌𐬀𐬇 भेषज a medicine; 𐬁𐬎𐬈𐬌=क्षेत्र place; 𐬛𐬈𐬌𐬑=भरेत्.

Note.—Observe that before the finals 𐬛, 𐬌 and the suffix 𐬁𐬎, 𐬇 is changed to 𐬈; as, 𐬛𐬈𐬌𐬎, 𐬌𐬈𐬛𐬇, 𐬁𐬎𐬈𐬌𐬑. In several instances, the final 𐬇 is changed to 𐬈; as, 𐬈𐬏, 𐬈𐬌𐬎, 𐬈𐬌𐬌𐬎𐬇. Frequently, in the Gâthâ dialect, in nominal bases ending in 𐬌, 𐬈 is substituted for 𐬇 before the case-terminations 𐬌𐬌𐬑, 𐬈𐬌𐬑; as, 𐬌𐬌𐬌𐬛𐬈𐬌𐬌𐬑, 𐬌𐬌𐬌𐬈𐬌𐬌𐬑, 𐬈𐬌𐬌𐬎𐬈𐬌𐬌𐬑, 𐬈𐬌𐬌𐬎𐬈𐬁𐬎𐬇, &c.

𐬉=ऐ, as, 𐬉𐬌𐬌𐬎𐬌𐬎=गाथायै; 𐬉𐬌𐬌𐬈𐬌𐬌𐬈𐬁𐬎=नारीकायै.

ಒಬ, ೧[1]=ಔ; as, ದಒಬ=ಶ್ರೋಣಿ the hips and loins; ಬುದ್ಧಿ =ಬೋಧ intellect; ಮೂಗ=ಗೋ: of a bull; ಮೂಗಜ=ಪಶು: of cattle.

೨ಬ=ಔ; as, ೨ಬಅ=ಅಸೌ, mas. he; fem. she.

Rules regarding the uses of ɛ, ɛ, ಒ, ಱ.

18. ɛ—(1) It is used between two consonants as a mere vehicle for facilitating the pronunciation, *i.e.*, for rendering the utterance of two consonants easy; as, ಬಅರ್ಧ=Sans. अर्ध half; ಬಕಿವಿ[2] =Sans. कर्ण the ear, ಬಘರ್ಮ=Sans. घर्म heat.

(2).—Words ending in ೨ affix a final ɛ after them; as, ಅಬಲೆ, ಅಬಳಿ, ಅಬಳಿಕೆ, ಅಬಳಿಸು, ಅಬಳಿಗ (orig., ೨ಬ.....).

(3).—Sometimes, it is used as a negative prefix instead of ಬ to adjectives beginning with ಳ; as, ಬಳಸದೆ not working, sluggish (orig., ಬ+ಳಸದೆ); ಬಲ್ಲದೆ not knowing (orig., ಬ+ಳಲ್ಲದೆ)

(4).—A final ಽ or ಃ always changes its preceding ಬ to ɛ; as, ಃಅಱದ (orig., ಃ+ಬಱದ); ಽಅದ (orig., ಽ+ಬದ), &c.

(5).—In several instances, especially before the terminations ಱಲ್ಲ and ಱಲ್ಲಿ, a medial ಬ is changed to ɛ; as, ಱಲ್ಲಿ, ಱಲ್ಲಿಅಱಲ್ಲ, ಱಲ್ಲಿಅಱಲ್ಲಿ, ಱಲ್ಲಿಅಱದಲ್ಲಿ, ದದಱಲ್ಲಿಅಱಿಗ

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[1] The final ಮ mostly changes ಒಬ to ೧; as, ಮೂಗಜ, ಮೂಗಕದಳ, ಮೂಗಮಾಡು, ಮೂಗಸದ, &c. (orig., ಮಒಬ...)

[2] Sometimes, though rarely, ದ is inserted instead of ɛ; as, ಕಳಿಬ ದದಱ; ಬದದಱಕಳದಱಸು, ಬಳಿದ ಒಬ, ದದಱಕಳಸಳಿಬ (also, ದದಱಕಳಸಳಿಬ).

(6).—The final 𐬛𐬛 of the first member of a compound inserts ؏ after it, if the second member be 𐬱𐬀𐬎𐬎, 𐬌𐬀𐬎𐬎 or 𐬵𐬀𐬌; *e. g.*, 𐬵𐬀𐬌-؏𐬛𐬛𐬌؏ (orig., 𐬵𐬀𐬌 + 𐬛𐬛𐬌؏); 𐬌𐬀𐬎𐬎-؏𐬛𐬛𐬎 (orig., + 𐬛𐬛𐬎 𐬌𐬀𐬎𐬎); 𐬱𐬀𐬎𐬎-؏𐬛𐬛𐬵𐬎, 𐬵𐬀𐬌-؏𐬛𐬛𐬵𐬎 (also, 𐬵𐬀𐬌𐬛𐬛𐬵𐬎 see Y.33,5.)

19. ؏—This long vowel is freely and frequently used in the Gâthâ dialect as a substitute for 𐬄, 𐬇, 𐬈, 𐬉, 𐬊 of the Avesta writings; hence, it is commonly called the Gâthâ ؏.

☞ It should be noted that the first five uses of this vowel given below are purely applicable to the Gâthâ literature only, as distinguished from the Avesta writings.

(1).—Words ending in 𐬀 affix a final ؏ after them; as, 𐬯𐬌𐬵𐬛𐬀؏ =Av. 𐬯𐬌𐬵𐬛𐬀; 𐬀𐬯𐬌 𐬛𐬀؏ =Av. 𐬀𐬯𐬌𐬛𐬀, &c.

(2).—An initial 𐬛, followed by 𐬀, 𐬌, 𐬎 or 𐬵, is, in several instances, changed to ؏; as, 𐬛𐬌𐬵𐬛𐬌𐬵𐬀؏=Av. 𐬛𐬌𐬵𐬛𐬌𐬵𐬀; 𐬌𐬵𐬎𐬎𐬛𐬌؏=Av. 𐬌𐬵𐬎𐬎𐬛𐬌; 𐬵𐬌𐬛𐬛𐬎؏=Av. 𐬵𐬌𐬛𐬛𐬎; 𐬛𐬌𐬵𐬌؏=𐬛𐬌𐬵𐬌𐬛

(3).—A final 𐬀 or 𐬌 occasionally alters its preceding 𐬛 to ؏; as, 𐬀𐬵𐬛, 𐬀𐬵𐬛𐬯𐬎; 𐬌𐬀𐬭, 𐬌𐬀𐬀𐬛, 𐬌𐬀 𐬌𐬄𐬎, &c.

(4.)—Monosyllabics ending in 𐬎 in Avesta substitute ؏ for 𐬎; as, 𐬀؏, 𐬀𐬭, 𐬀𐬯𐬎, 𐬀𐬎, for 𐬎𐬀, 𐬎𐬭, 𐬎𐬯𐬎, 𐬎𐬎, respectively.

(5.)—Sometimes, though rarely, the medials 𐬛, 𐬛, 𐬛 and 𐬛𐬛𐬛 are changed to ؏; as, 𐬛𐬌𐬎𐬀𐬀𐬀𐬀؏=orig., 𐬛𐬌𐬎𐬀𐬀𐬀𐬀𐬛; 𐬀𐬵𐬛𐬛𐬵𐬀؏=orig., 𐬎𐬵𐬛𐬛𐬵𐬀𐬛; 𐬛𐬵𐬀؏=orig., 𐬛𐬵𐬀𐬛; 𐬎𐬵𐬀؏=orig., 𐬎𐬵𐬀𐬛; 𐬀𐬵𐬀؏=orig., 𐬀𐬵𐬀𐬛; 𐬛𐬵𐬀؏=orig., 𐬛𐬵𐬀𐬛; 𐬛𐬵𐬀؏=orig., 𐬛𐬵𐬀𐬛𐬛𐬛

(6).—The case-terminations ದಿಂದ and ದಿದ್ದ always substitute ಗ for the preceding ಅನುನಾ (ದ); as, ದಿಂದಗೂಡಿಸು (originally, ದಿಂದ + ಅನುನಾಸಿಕ); ದಿದ್ದಗಲ್ಲು (orig., ದಿದ್ದ + ಅನುನಾಸಿಕ), &c.

(7).—Final ಸಂಯುಕ್ತಾಕ್ಷರ is euphonically changed to ಸಂಕ್ಷ, except when followed by the enclitic particle ೂನ or ೂನಲ್ಲ; as, ಬೆಳ್ಳಿಯಂಥ, ಸಂಕ್ಷಿಪ್ತ, but, ಬೆಳ್ಳಿಯಂಥೂನ ಪಾತ್ರೆಯೂನಲ್ಲ; ಸಂಕ್ಷಿಪ್ತವಾಗಿ, but ಬೆಳ್ಳಿಯಂಥೂನ ಪಾತ್ರೆಯಾಗಿ; ಸಂಕ್ಷಿಪ್ತ, ಸಂಕ್ಷಿಪ್ತತೆ, ಬೆಳ್ಳಿಯಂಥ ಸಂಕ್ಷಿಪ್ತ, but, ಬೆಳ್ಳಿಯಂಥೂನ ಪಾತ್ರೆಯಲ್ಲ.

20. ೬—(1). Final ಮಹಾಪ್ರಾಣ is always changed to ೬, except when followed by the enclitic particle ೂನ or ೂನಲ್ಲ; as, ಬೆಳ್ಳಿಯಂಥೂನ ಪಾತ್ರೆ (orig., ಮಹಾಪ್ರಾಣಾನುನಾಸಿಕ); ಬೆಳ್ಳಿಯಲ್ಲ (orig., ಮಹಾಪ್ರಾಣಲ್ಲ); but, ಬೆಳ್ಳಿಯಂಥೂನ ಪಾತ್ರೆ, ಬೆಳ್ಳಿಯಂಥೂನಲ್ಲ, ಬೆಳ್ಳಿಯಂಥೂನಿಂದ, ಬೆಳ್ಳಿಯಂಥೂನಿಗೆ, ಬೆಳ್ಳಿಯಂಥೂನಿಲ್ಲ, ಬೆಳ್ಳಿಯಂಥೂನು.

(2).—Initial ಕ್ಷ, ಜ್ಞ or ವ್ಯ, when followed by a syllable containing ಾ, ೂ or ೌ, changes its ಕ್ಷ to ೡ; as, ಾೡಲ (orig., ಾಕ್ಷಲ); similarly, ೂೡಣ, ಾೡಣ, Sans. मक्षु; ಾೡಣ, ಾೡಪ, Sans. वस्तु; ಾೡಪ, ೌೡಪ[1].

(3).—A medial ಕ್ಷ or ಜ್ಞ is occasionally changed to ೡ in the Gâthâs; as, ೡಯೡಣ (orig., ೡಕ್ಷಯಣ); ೂಪೡಣೆ (orig., ೂಪಜ್ಞಾನ); ೂಪೡಯ (orig., ಾಪಜ್ಞಯ).

(4).—Final ಾಯ (or ೌಯ) changes, in most cases, the preceding

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[1] Sometimes, a medial ೌ is also changed to ೡ; as, ೂಯೡಣ (orig., ೂಯೌಣ); ಯಯಾಯೡ (rt. ಯಾ).

ನ್ನ, ಲ್ಲ to ನ್; as, ಸಾಕ್ಷಾತ್ಕಾರ (orig., ಸಾ + ನ್ನ + ಕಾರ); similarly, ಮಾಜಿಮುಖ್ಯಮಂತ್ರಿ; ಸಾರ್ವಜನಿಕ (orig., ಸಾ + ಲ್ಲ + ಜನಿಕ).

(5).—Crude bases of nouns (including substantives and adjectives) terminating in ಱ, ಸ್, ನ್ or ಲ್ಲ, when used as the first member of a compound, substitute ನ್ for their final endings; as, ಅಷ್ಟಾಧ್ಯಾಯಿ (orig., ... + ಅಧ್ಯಾಯಿ); ಸಪ್ತಾಹ (orig., ... + ಸಪ್ತ + ಅಹ); ಅಷ್ಟಾವಧಾನ (orig., ... + ಅವಧಾನ); ಮಹಾಪುರುಷ (orig., ... + ಪುರುಷ); ಮಹಾಕವಿ (orig., ... + ಕವಿ); ಮಹಾಪ್ರಭು (orig., ... + ಪ್ರಭು); ಮಹಾಜನ (orig., ... + ಜನ); similarly, ಮಹಾತ್ಮ.

(6).—Crude forms of adjectives ending in ಱ change, with very few exceptions, the final ಱ to ನ್ before the suffix ಅರ್ಥ of the comparative and ಅತ್ಯ of the superlative; as, ಹೆಚ್ಚಾಗಿ ಸಾಮಾನ್ಯಾರ್ಥ, ಸಾಮಾನ್ಯತ್ವ, ಸಾಮಾನ್ಯತೆ, ಸಾಮಾನ್ಯತ್ವ, &c.

21. ಱ—(1). This letter, as a penultimate vowel, is always a substitute for ಱ before the finals ೮ and ಽ; as, ೮ಱಽ (orig., ೮ + ಱಽ); similarly, ೮ಱಽಗಳು, ಽಱ, ಽಱಽ.[1]

(2).—As an initial, medial or final letter, it is a sort of diphthong in several instances of ಽ (ಱಽ) before ಕ, ಖ, ಗ, ಘ, ಡ, ಢ and ಣ; as, ಱಕಾರ, ಱಖಂಡ, ಱಘಾತ, ಱಢಕ್ಕೆ,

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[1] Occasionally, a medial ೮ or ಽ also changes its preceding ಱ to ಱ; as, ಱಱಽ, ಽಱಽಱ (also, ಽಱಱಽ); ಽಱಱಽ (also, ಽಱಱಱಽ); ೮ಱಽಱಽಱ (orig., ೮ಱಽಱಽಱ); ಱಱಽ (but, ೮ಱಽಱಱಽ)

ಅನ್ನಕ್ಕ, ಅಂಗಡಿ, ಅಪ್ಪಣೆ, ಆಳುವವನು ಬಿಸಿಲು ಕಾಯಿಸುವವನು, ಆಕಳು, ಆಕಾಶ (orig., ಆ + ಕಾಶ), &c.

(3).—Sometimes, though rarely, a medial ಅ is a substitute for ಉ; *e.g.*, ಅಡರುವಿಕೆ–ಏರುವಿಕೆ approach, arrival (rt. ಉಡರು–ಅ); ಅಂಧಕಾರ darkness (orig., ಅಂಧ + ಉಮ್ಮ)

Changes of Vowels.

22. The original vowels in words are, in several cases, substituted for different ones, *viz.*:— ಅ for ಎ, ಐ, ಔ. Examples, ಅಳಿಯ (rt. ಇಳಿ); ಅಗಲ (orig., ಅಗಱ); ಅಱಸು (orig., ಅಱಸುವಿಕೆ), ಅಳಿಯಸಂತಾನ (orig., ಅಳಿಯಸಂತಾನವು).

ಉ for ಒ, ಓ, ಎ, ಐ, ಔ. Examples, ಉಡುಗೊಡುಗೆ (rt. ಉಡು); ಉಪ್ಪರಿಗೆ (orig., ಉಪ್ಪರಗೆ); ಉಪ್ಪರಿಗೆಯವನು (ಉಪ್ಪರಿಗೆಯವನು)

ಒ for ಅ, ಆ, ಉ, ಐ. Examples, ಒಡವೆವಸ್ತುವಾಹನ (rt. ಒಡವೆ); ಒಕ್ಕಲುತನ (ಉಕ್ಕಲುತನ); ಒಡಗೂಡು (fr. ಕೂಡು); ಒಕ್ಕಲು (ಉಕ್ಕಲು).

Insertion of Redundant Vowels.

23. Occasionally, redundant vowels are inserted in words. These are ಅ, ಇ, ಉ, ಎ, ಒ, ಐ, ಔ. Examples:—

ಇ–ಇಲ್ಲದಿರುವಿಕೆ (originally, ಇಲ್ಲದಿರು Sans. स्व)

ಇ–ಐಶ್ವರ್ಯವಂತ (orig., ಐಶ್ವರ್ಯ + ಉವಂತ); ಇ–ಔದಾರ್ಯಗುಣ (ಔದಾರ್ಯಗುಣ).

ಉ–ಉಪಕಾರಸ್ಮರಣೆ (orig., ಉಪಕಾರಸ್ಮರಣೆ).

ಎ–ಎಲ್ಲಮ್ಮದೇವಿ (orig., ಎಲ್ಲಮ್ಮ + ಉದೇವಿ)

ಒ–ಒಪ್ಪಂದಪತ್ರ (orig., ಒಪ್ಪಂದಪತ್ರ)

ಐ–ಐಶ್ವರ್ಯವಂತ (orig., ಐಶ್ವರ್ಯ + ಉವಂತ).

(orig.,).

(orig.,... +).

Dropping of Vowels.

24. Sometimes, original vowels, either radical or affixal, are dropped from words. These are , , , , , . Examples:—

(orig.,); (orig.,).

(orig.,).

(orig.,).

(orig.,).

(orig.,).

(orig.,).

(orig.,).

(orig.,).

(orig.,).

Lengthening and Shortening of Vowels.

25. In some rare instances, the original short vowels become long, and *vice versâ*.

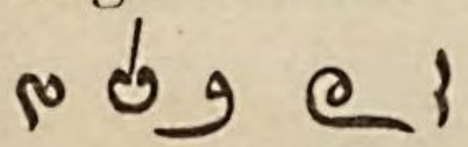
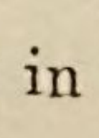
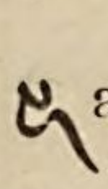
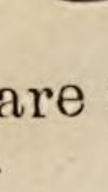
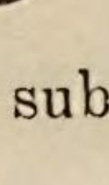
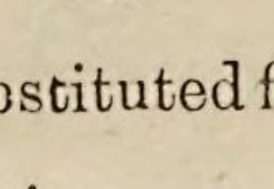
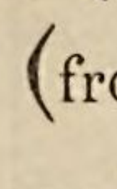
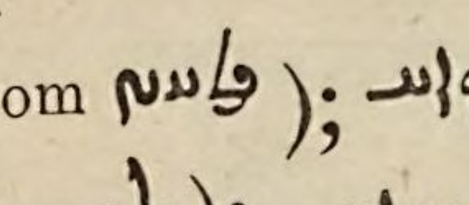
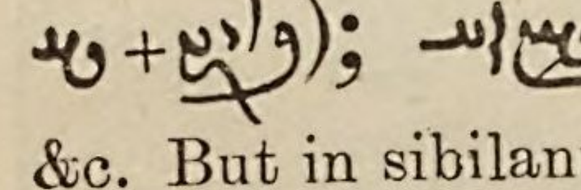
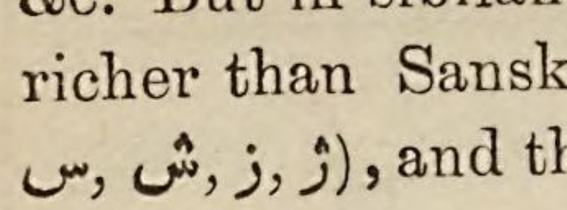
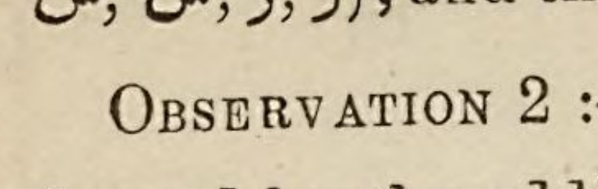
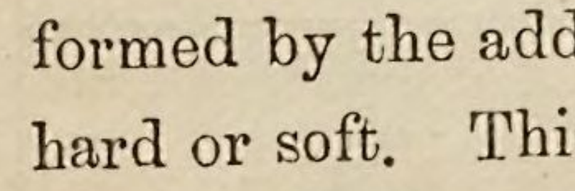
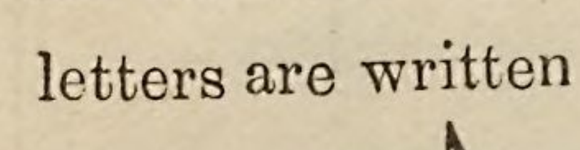
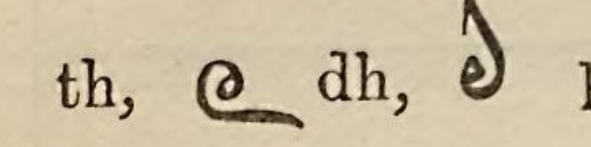
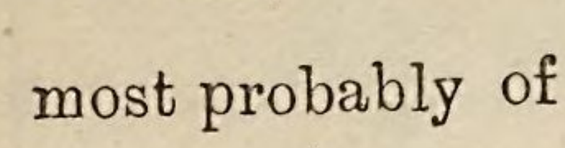
(1).— , , and are lengthened, *i.e.*, changed to , , , and , respectively. Examples:—

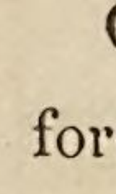
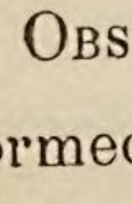
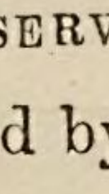
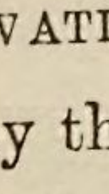
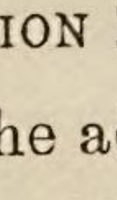
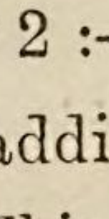
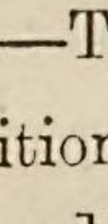
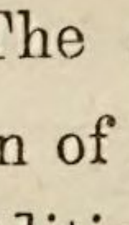
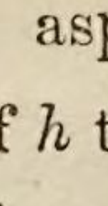
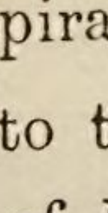
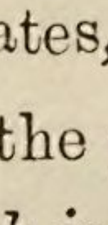
(from); (also,); , (from); (also,); (-) (rt.); rt.). (rt. ,); (also,)

(2).—Shortening of long vowels, *viz.*, changed to ; to ; to . Examples:— (orig.,); (orig.,); (rt.); (orig.,); (rt.); (orig.,); (rt.); (also,).

26. CLASSIFICATION OF CONSONANTS.

	Surd or hard consonants.			Sonant or soft consonants.				
	Unaspirate.	Aspirate.	Sibilants.	Unaspirate.	Aspirate.	Nasal.	Sibilants.	Semi-vowels.
Gutturals.....	ٯ	ٮ, ٭	...	٬	٫ ٭	٣	...	...
Palatals	ٲ	...	ٵ	ٸ	...	ٹ	ٿ	ٽ ٻ
Linguals	...	...	ٷ ٶ	...	...	...	...	١
Dentals	ٲ, ٴ	ٺ	ٻ	ٯ	٭	١ ٭	ٮ	...
Labials.....	ٴ	ٹ	...	ٯ	...	٦	...	ٹ ٭ ٹ

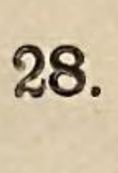
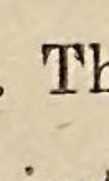
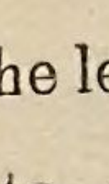
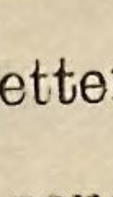
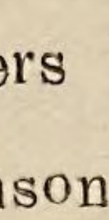
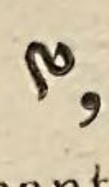
OBSERVATION 1:—The primary divisions of the consonants are three, *viz.*, the guttural, the dental and the labial. The palatal and the lingual are the modifications of the guttural and the dental, respectively. Except a sibilant and a semi-vowel, there are, in fact, no linguals in Avesta. Consequently, the Sanskrit linguals ट ठ ड ढ ण are often changed to the corresponding dentals  in Avesta. The aspirates of the palatals  and  are substituted for those of the gutturals,  and  ; as,  (from );  (from );  (orig., );  (from );  (rt. ), &c. But in sibilants, the Avesta language is peculiarly rich, even richer than Sanskrit and Persian—the latter having four (*viz.*, س, ش, ز, ژ), and the former three sibilants, (*viz.*, श, ष, स).

OBSERVATION 2 :—The aspirates, except  and  , are formed by the addition of *h* to the preceding consonants, whether hard or soft. This addition of *h* is clearly seen, when the same letters are written in the Roman characters ; as,  kh,  gh,  th,  dh,  ph. The consonant  is a sonant aspirate, most probably of the Pehlvi  , which is pronounced both *a* and *h*, *e.g.*,  *akanârak* boundless ;  *humata*, a good thought, &c.

Changes of Consonants.

27. In Avesta, when two certain consonants come together, either in the body of a simple word, or as the final and the initial consonants of the members of a compound, the second consonant exercises its influence over the first ; in other words, final consonants have a tendency to adapt themselves to the initial, rather than the initial to the final, as will be seen from the following rules :—

Aspirating Letters.

28. The letters ,  ,  ,  ,  ,  ,  , , when preceded by unaspirate consonants, change the latter, in most cases, to their corresponding aspirate forms. Examples :—

[illegible]

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[1] 𐬯 and 𐬰 in their aspirate forms are, as aforesaid, changed to 𐬴 and 𐬵 for want of palatal aspirates in Avesta, corresponding to Sanskrit छ् and झ्.

[2] It should be remarked that 𐬯 does not always aspirate its preceding 𐬭; as, 𐬨𐬀𐬭𐬌𐬯𐬀; 𐬨𐬀𐬭𐬌𐬯𐬎, 𐬨𐬀𐬭𐬌𐬯𐬌𐬥𐬎, 𐬨𐬀𐬭𐬌𐬯𐬌𐬥𐬌𐬥𐬎, 𐬨𐬀𐬭𐬌𐬯𐬌𐬥𐬀, 𐬨𐬀𐬭𐬌𐬯𐬌𐬥𐬌𐬥𐬀, &c.

[3] The letter 𐬆, coming in immediate contact with 𐬎 on account of its preceding 𐬨 being dropped, changes the latter to its aspirate form.

[4] The second 𐬨 being eliminated.

[5] Exceptions:—𐬫𐬌𐬥𐬌𐬥𐬀𐬭𐬌𐬯𐬀, 𐬫𐬌𐬥𐬌𐬥𐬀𐬭𐬌𐬯𐬌𐬥𐬀, 𐬨𐬌𐬥𐬌𐬥𐬀𐬭𐬌𐬯𐬌𐬥𐬎 (Geld.)

[6] Exception:— 𐬨𐬌𐬥𐬌𐬥𐬀𐬭𐬌𐬯𐬌𐬥𐬎. Note that 𐬯 and 𐬎, when preceded by a sibilant, are not changed to their aspirate forms, even though followed by 𐬌𐬥, 𐬀 or 𐬌; as, 𐬨𐬌𐬥𐬌𐬥𐬀𐬭𐬌𐬯𐬌𐬥𐬎, 𐬨𐬀𐬭𐬌𐬯𐬌𐬎, 𐬨𐬀𐬭𐬌𐬯𐬌𐬥𐬌𐬎, 𐬫𐬌𐬥𐬌𐬥𐬀𐬭𐬌𐬯𐬌𐬥𐬎, 𐬨𐬌𐬥𐬌𐬥𐬀𐬭𐬌𐬯𐬌𐬥𐬀

(Sans. स्वाम्); [1] (orig.,); (orig.,); (from), &c.

and , when preceded by or , insert before them; as, ; ; similarly, ,

Contact of Final and Initial Dentals.

29. Final , , , or , before initial , is changed to ; as, ; ; (being dropped); .

30. Final , , or , before initial or , is generally changed to , sometimes to ; as, ; .

OBSERVATION :—It will be seen from the above that, if two dentals come in contact, the first is changed to a hard or a soft sibilant, according as the following dental is hard or soft.

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[1] *Note.*—In these two examples (*viz.*, and), the consonant , after aspirating the preceding letters and is itself changed to . Exceptions :— , , . and do not aspirate the initial or ; as, , , (Yaç. 44, 12.)

Changes of Final Consonants.

31. Final ৎ, before initial প, is changed to ত্ত; as, উৎ + পত = উত্ত; [1] তৎ + ফল = তত্ফল; তদ্ধ—তদ্ধি—তদ্ধিত, (rt. ধা)

32. Final ক্, ত or দ্, before initial প, is generally changed to ব, sometimes to ম; as, বাক্+পথ=বাপথ. বাগ্ভট (from ভট্ট); বাগ্মী (fr. বাগ্মিন্); বাগ্ভব (fr. ভবিষ্য); বাপী (=বাপ্+ঈ); বাড্+পথ=বাম্পথ.

33. Final ত্ or ম, before initial ঘ or হ, is changed to ধ্ব; as, ত ঘোষ=তধ্বোষ (Gâth.)

34. Final ক্, before initial ঝ, is changed to ত or দ্; as, বাক্+ঝর=বাদ্ঝর. তদ্ধ + ঝর=তদ্ধর (the second ত being dropped); ঋ+ঝর=ঋচ্ছর.

35. Final ক্, before initial ভ, is changed to ব; as, ঋভ্+ক্ত=ঋব্ধ, ঋভ+ক্ত=ঋদ্ধ; ঋভ+ইষ্=ঋবিষ্; বভ+ধা=বব্ধা, &c.

36. Surd finals before sonant letters are changed to corresponding sonants; as, বস্+দর=বজ্দর; ষট্+ঘটী=ষড্ঘটী (Gâth.); তালব্য (Sans. षष्ठ) = তালব্য (ত being dropped); বাক্+দান=বাগ্দান (orig., বাক্+দা); +ধা+ত=+ধাত্ত; ধাত্+ক্ত=ধাত্ত (orig., ধা+ক্ত); ধাত্+ক্তবতু=ধাত্তবৎ (orig., ধা+ক্তবতু); +ক্ত+ক্তবতু=+ক্তবৎ (orig., +ক্ত+ক্তবতু).

37. Final ন্, before initial প or ভ, is changed to ম; as,

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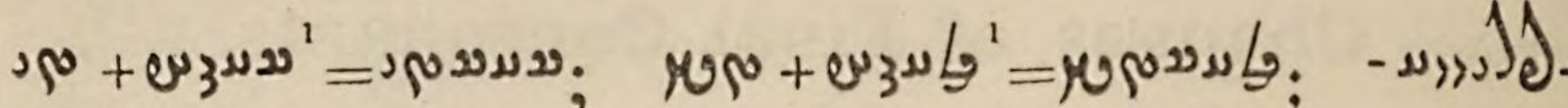
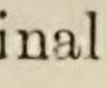
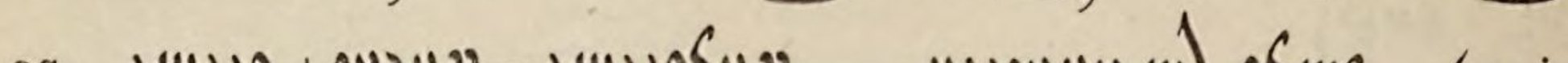
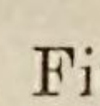
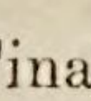
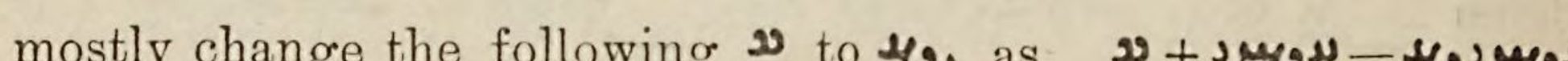
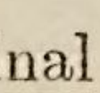
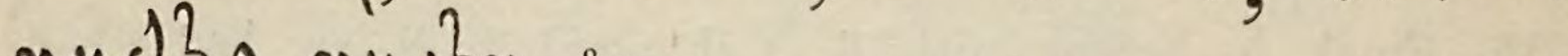
[1] Compare English To Grunt, To Grumble.



38. Final , before initial or  , is changed to ; as, 

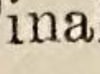
39. Final vowels (except  and ) and consonants mostly change the following to ; as, 

40. Final unites with initial to ; *e. g.*,

41. Final , before or  , is changed to ; *e. g.*, 

42. Final unites with initial to ; *e. g.*,

43. Final unites with initial to ; *e. g.*,

44. Final ,  , or unites with to ; *e. g.*,

45. Initial , before final vowels (except , ,) and ,

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[1] is euphonically inserted before ; it has nothing to do with the etymology. This will be fully explained hereafter.

is changed to ౘ; as, ఆఱ్ఱు + ఽ = ఆఱ్ఘ్ఌ; ఎగ్గ్ + ఽ ఎగ్ఘ్ఌ = ఆఱ్ఱు Gâth.; ఎగ్గ్ + ఽ (orig., ఎగ్గ్ + ఽ); ఎగ్ఘ్ఌ Gâth., (orig., ఎగ్గ్ + ఽ).

46. Lastly, it should be noticed that, when two consonants of the same class (except dentals) or two sibilants, one as a final and the other as an initial, come in contact, the two are assimilated into one surd or sonant according as the latter is hard or soft; as, ఎగ్గ్ + ఽ (orig., ఎగ్గ్ + ఽ); ఎగ్గ్ + ఽ (orig., + ఽ); ఎగ్గ్ + ఽ (ఱ being changed to క); ఎగ్గ్ + ఽ (orig., [1]ఎగ్గ్ + ఽ); ఎగ్గ్ + ఽ (orig., ఎగ్గ్ + ఽ); ఎగ్గ్ + ఽ (orig., ఎగ్గ్ + ఽ); ఎగ్గ్ + ఽ (orig., ఎగ్గ్ + ఽ); ఎగ్గ్ + ఽ (orig., ఎగ్గ్ + ఽ); ఎగ్గ్ + ఽ (orig., ఎగ్గ్ + ఽ. rt. ఎగ్గ్); ఎగ్గ్ + ఽ (orig., [2]ఎగ్గ్ + ఽ); ఎగ్గ్ + ఽ (orig., ఎగ్గ్ + ఽ); ఎగ్గ్ + ఽ (orig., ఎగ్గ్ + ఽ).

Changes of penultimate ఱ, ష, ద్ద and ఽ before final ఽ.

47. Final ఽ changes its preceding—

ఱ to ఴ; as, ఎగ్ఘ్ఌ (orig., ఎగ్గ్ + ఽ); similarly, ఎగ్ఘ్ఌ, ఎగ్ఘ్ఌ, ఎగ్ఘ్ఌ; sometimes to ద; as, [3]ఎగ్ఘ్ఌ (orig., ఎగ్గ్ + ఽ).

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[1] ఎగ్ఘ్ఌ + ఽ = ఎగ్ఘ్ఌ = ఎగ్ఘ్ఌ = ఎగ్ఘ్ఌ = Sans. अभ्र = abra a cloud.

[2] ఎగ్గ్ + ఎగ్ఘ్ఌ = ఎగ్ఘ్ఌ = ఎగ్ఘ్ఌ (See Yt. 8, 22. 28).

[3] Notice the same change of ఱ before ఽ (ళ్ళ), though seldom, in the body of words; as, ఎగ్ఘ్ఌ, ఎగ్ఘ్ఌ, ఎగ్ఘ్ఌ, ఎగ్ఘ్ఌ, ఎగ్ఘ్ఌ, ఎగ్ఘ్ఌ, &c.

ـــ to ـــ; as, ـــ, (orig., ـــ); similarly, ـــ, ـــ, ـــ, ـــ.

ـــ to ـــ; as, ـــ (orig., ـــ); sometimes to ـــ; as, ـــ (orig., ـــ)

ـــ (preceded by ـــ) to ـــ or ـــ; as, ـــ, ـــ (= ـــ + ـــ); ـــ, ـــ (= ـــ + ـــ)

Final ـــ or ـــ changes the preceding ـــ to ـــ, sometimes to ـــ; as, ـــ, ـــ; ـــ (orig., ـــ); ـــ (orig., ـــ)

Changes of penultimate ـــ, ـــ, ـــ, ـــ, ـــ and ـــ before final ɛ.

48. Final ɛ changes its preceding—

ـــ to ـــ; as, ɛ + ـــ = ـــ; ɛ + ـــ = ـــ; sometimes to ـــ; as, ـــ (also, ـــ); ـــ (also, ـــ); ـــ, ـــ

ـــ to ـــ; as, ɛ + ـــ = ـــ; ɛ + ـــ = ـــ; similarly, ـــ, ـــ

ـــ or ـــ to ـــ; as, ɛ + ـــ = ـــ; ɛ + ـــ = ـــ; similarly, ـــ, ـــ (= ɛ + ـــ)

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[1] Initial ـــ, after a final ـــ, also changes the latter to ـــ, sometimes to ـــ; as, ـــ + ـــ = ـــ; ـــ + ـــ = ـــ.

[1] Exceptions:—ειμί, εἰμί, εἶμεν (=ε+ι...)

[2] Exceptions:—εἰμί (orig., ε+ωρ-μι); ἐμέμεν, ἐμεναι (Geld. orig., ε+ωρ-μεν); ἔμμεναι

[3] Also, εἰς (See Yt. 5, 63). Exceptions:—εἰσέτι, εἰσάδδω (orig., ε+ωρ-...).

49. The verbal terminations με τι, μεν, τε, ντι (Ved.), -μαι (pl. μθα), μεθα, σθε ντε, μεσθα and σθε ντε lengthen the preceding

-μεν (preceded by ν) to ι or ῐ; as, ε+ωρ-νεμ-ν; ἔνεμον=ἐ-νεμ-ον;
ε+ωρ-νεμ-μι=ἐνέμω (ν being euphonically changed to μ);
ε+ωρ-νεμ-μι=ἐνέμω (Ion ν) to ι or ῐ; as, ε+ωρ-νεμ-ν; ἔνεμον=ἐ-νεμ-ον;
ε+ωρ-νεμ-μι=ἐνέμω (ν being euphonically changed to μ);
ε+ωρ-νεμ-μι=ἐνέμω

-ντι (preceded by a consonant) to ῐ; as, ε+ωρ-πεδ-ντι=πέδῐ;
ε+ωρ-πεδ-ντι=πέδῐ

-ντι (preceded by ν) to ι; as, ε+ωρ-φερ-ντι=φέρι;
ε+ωρ-φερ-ντι=φέρι

-σι (preceded by ν) to ῐ or ι; as, ε+ωρ-φερ-σι=φέρῐ;
ε+ωρ-φερ-σι=φέρι; ε+ωρ-ἐ(ξ)-σι=ἐ(ξ)ί; ε+ωρ-ἐ(ξ)-σι=ἐ(ξ)ί (orig., ε+ωρ-...).

-σι (preceded by ν) to ῐ; as, ε+ωρ-πεδ-σι=πέδῐ;
ε+ωρ-πεδ-σι=πέδῐ

-σι (preceded by a consonant) to ῐ; as, ε+ωρ-πεδ-σι=πέδῐ;
ε+ωρ-πεδ-σι=πέδῐ

-σι (preceded by ν

ब्ब; as, दद्धब्ब (orig., द+ब्धब्ब); दद्यन्दस्वन्द्र-द्यस्य, -ब्दब्द्य, [1]द्यन्दद्यन्दस्वन्द्र, द्यन्दद्यन्दस्वन्द्र, स्वन्द्रस्वन्द्र, &c.

Comp. Sans. भवामि, भवामः, भवामहे, अभवाम, अभवामहि, &c.

50. Further, द्ध, when preceded by ब्द, changes the latter to द्ध; as, [2]दद्धन्दस्वन्द्र (orig., द+ब्दन्दस्वन्द्र). Similarly, दद्धन्दस्व, दद्धन्दस्वन्द्र, दद्धन्दस्वन्द्र द्धब्ब्ध. Sometimes, to ब्दब्द; as, दद्धब्दस्वन्द्र (orig., द+ब्दब्दस्वन्द्र)

Insertion of ३ and ङ before ध in the body of words.

51. ३, ङ—These two nasals, which precede ध in certain cases, are peculiar to Avesta only, having nothing to do with the etymology. Unlike other letters, they do not interchange with any Sanskrit character. The rules which regulate their insertion in words are as follow :—

52. ध, when followed by any vowel (except द, ब, द्ध) or ब्ब, and preceded by न, र् or ह्, inserts ३ before it; as, [3]नध्यन्दस्वन्द्र, ङ्गध्यन्दस्वन्द्र, द्यन्दध्यन्दस्व, द्यन्दध्यन्दस्व, नध्यन्दस्वन्द्र, स्वन्द्रध्यन्दस्वन्द्र ङ्गध्यन्दस्वन्द्र; ह्यन्दध्यन्दस्व-ह्यन्दस्व, ह्यन्दध्यन्दस्व-ह्यन्द्र, ङ्गध्यन्दस्व, ङ्गध्यन्दस्वन्द्र, ङ्गध्यन्दस्वन्द्रह्यन्द्रस्वन्द्र; (Geld., ङ्गध्यन्दस्वन्द्रह्यन्द्रस्वन्द्र; also, ङ्गध्यन्दस्वन्द्रह्यन्द्रस्वन्द्र); ङ्गध्यन्दस्वन्द्रह्यन्द्रस्व, (Geld., -स्व ह्यन्द्रस्व; ङ्गध्यन्दस्वन्द्र also, ङ्गध्यन्दस्वन्द्रह्यन्द्रस्व)

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[1] Exceptions.—स्वन्द्रस्वन्द्रस्व, स्वन्द्रस्वन्द्रस्वन्द्र.

[2] A medial ब्दब्द is also generally changed to द्धब्द before the verbal terminations द्म, द्धम, द्मस्व, द्धमस्व, द्य, द्धय; as, द्मन्द्धस्वन्द्र, द्धमन्द्धस्वन्द्र, द्धमस्वन्द्धस्वन्द्रस्व, द्यन्द्धस्वन्द्रस्व, &c.

[3] Exceptions.—ह्यन्द्र, ब्दन्द्र, ब्दन्द्र, ह्यन्द्रस्व

Exceptions.— ईशिरस, ईशिरसिदृक्ष (orig., +ईशिदृक्ष ईशिरस)

53. ष, when followed by त or स and preceded by स, inserts अ before it; *e. g.*, आसानः = आसानः, नासत्य = नासत्य.

54. ष, when followed by any vowel (except ए-ऐ) or ं, and preceded by ऽ or ष, inserts क before it; as, ऽषकंदं, षकंदं, षकंदिं, षकंदिः, षकंदुं, षकंदूं, षकंदृं (also, षकंदॄं Yt. 13, 116); षकंकषं. Also षकंकषं (See Yt. 1, 32).

Exception:— षंदकंषंदिंदशं Geld. Yaç. 57, 28.

55. ष, when preceded by ह and followed by ऽ or ए, inserts क before it; *e. g.*, हकंषं Yaç. 29, 10.

56. ष, when followed by ल and preceded by न, inserts ङ before it, but itself is dropped; as, ङसंदलं (orig., ङसंदनलं) Sans. सहस्र; ङसंदलंषं Geld. Yt. 14, 44.

Observation 1.—The terminations ं (ंः) and षं do not insert any of these nasals (ङ, क), though preceded by one of the vowels mentioned above; as, ंःसलं, ंःसंषं, षंदंषं, [1]षंकंषं

Observation 2.—In several instances, ंङ—and ंःङ—are changed to ंङ—and ंङ— respectively; as, हंदंङं (orig., ह+ं+ंङं); ंङंदंङं (orig., ंङं).

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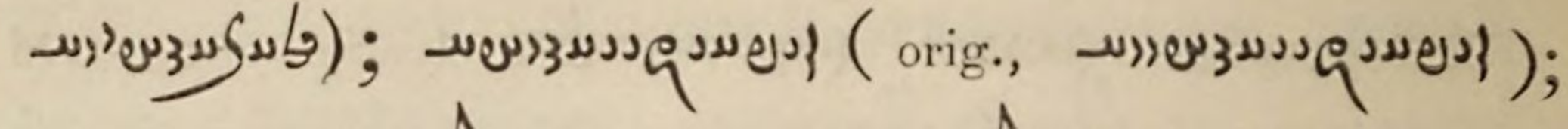
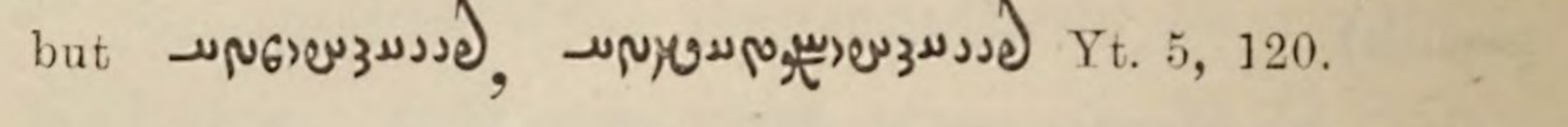
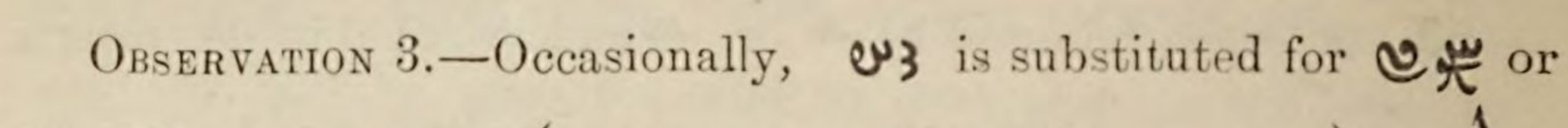
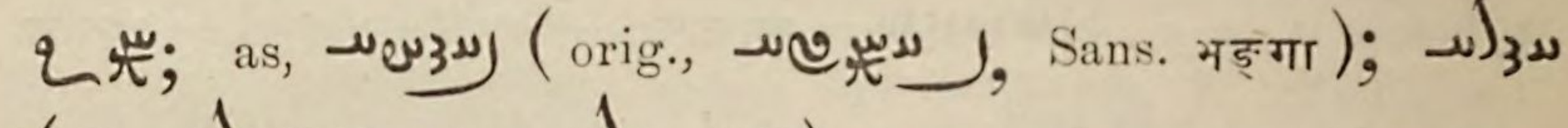
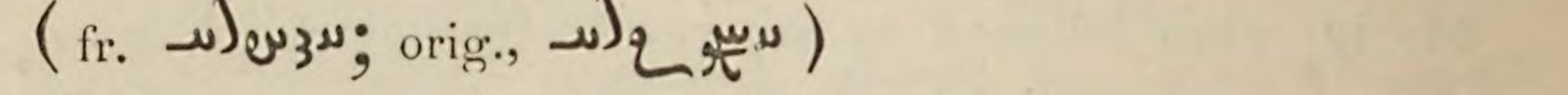
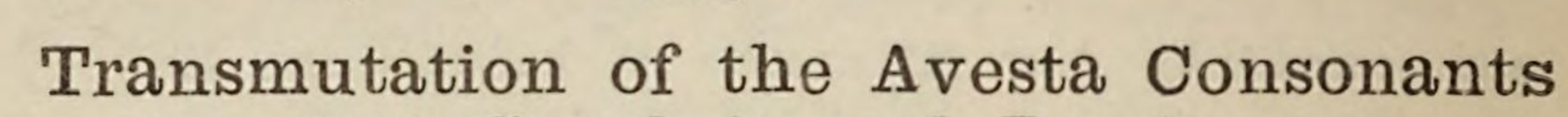
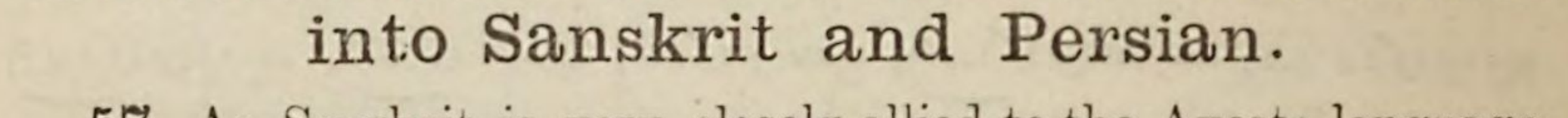
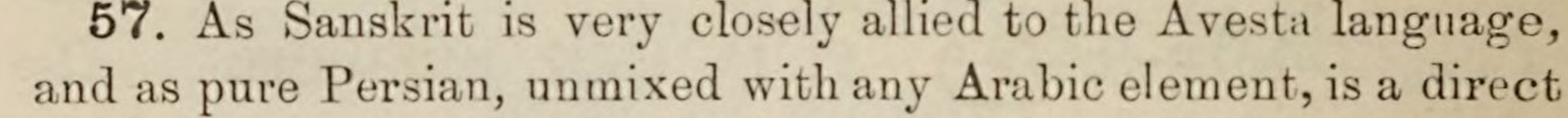
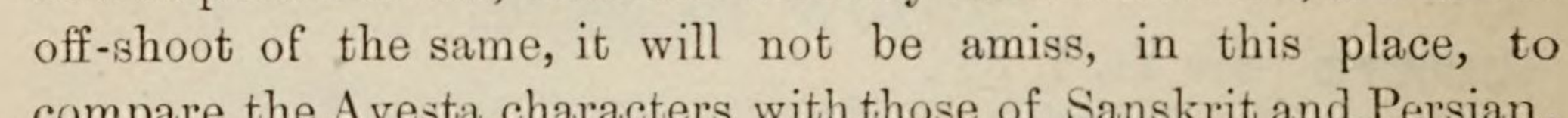
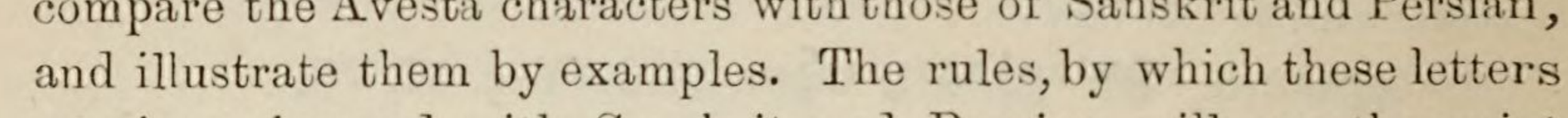
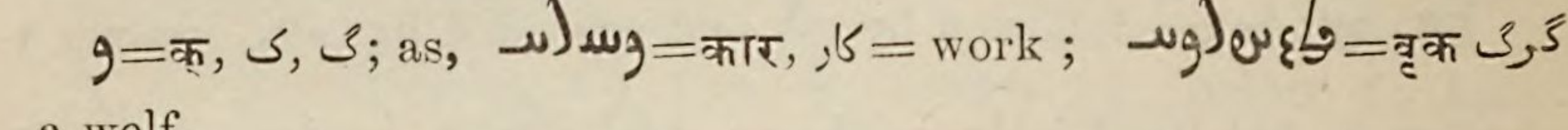
[1] But, षंकंदंषं षंकंदंः; षं, and not षंकं, being the terminal suffix. The original words are दंषं and दंः.

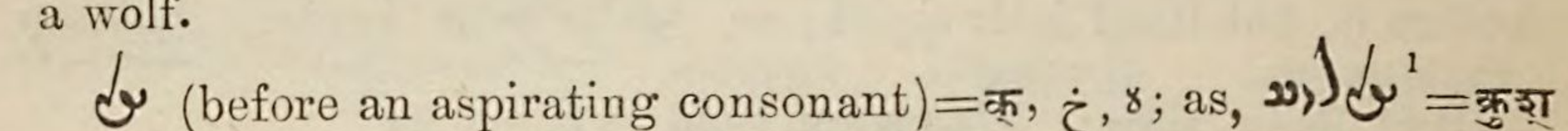

but  Yt. 5, 120.

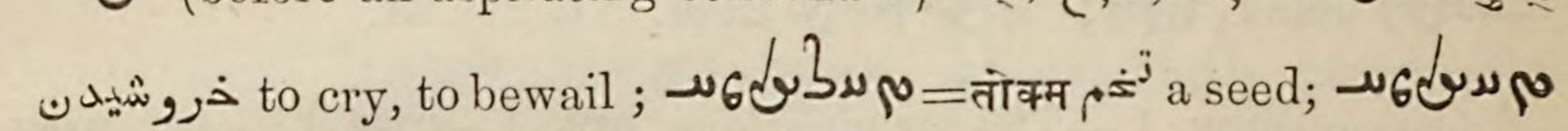
Observation 3.—Occasionally,  is substituted for  or  ; as,  (orig.,  , Sans. भङ्गा);  (fr.  ; orig., )

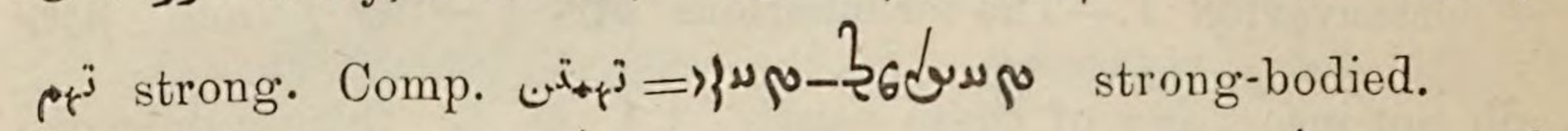
Transmutation of the Avesta Consonants into Sanskrit and Persian.

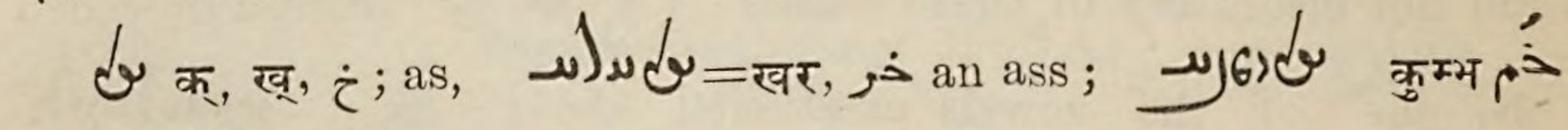
57. As Sanskrit is very closely allied to the Avesta language, and as pure Persian, unmixed with any Arabic element, is a direct off-shoot of the same, it will not be amiss, in this place, to compare the Avesta characters with those of Sanskrit and Persian, and illustrate them by examples. The rules, by which these letters are interchanged with Sanskrit and Persian, will greatly assist Avesta students in settling the meanings of many words with the aid of the lexicons now extant of these two languages, till a trustworthy and comprehensive Avesta dictionary is published.

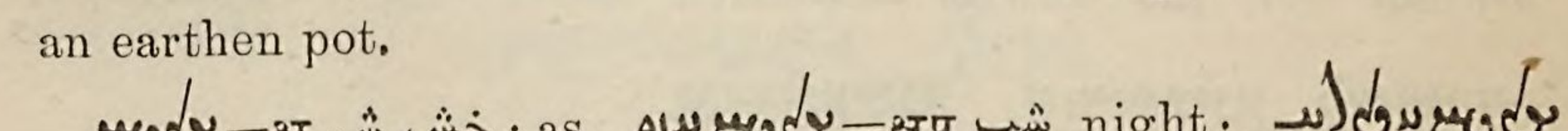


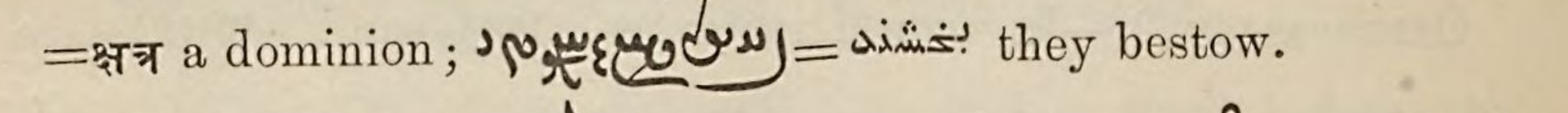

a wolf.

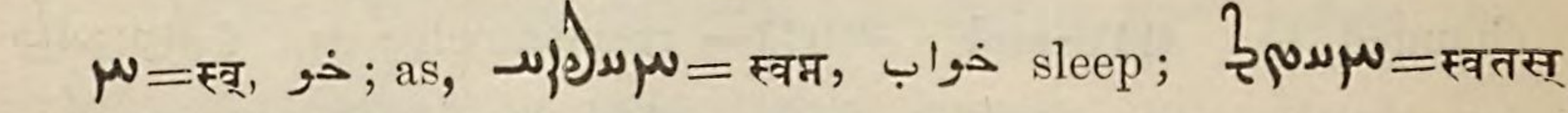


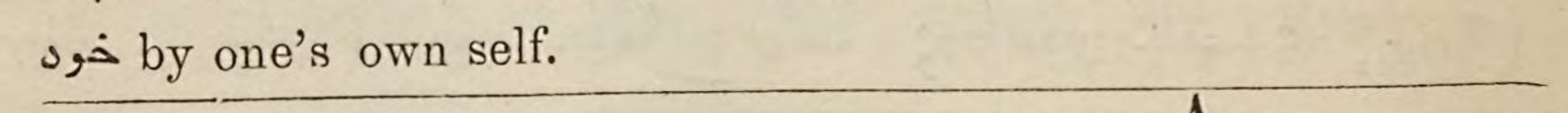












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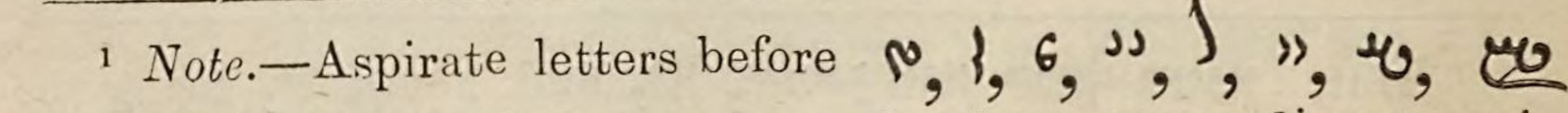
[1] *Note.*—Aspirate letters before  are to be substituted, in most cases, for the corresponding unaspirate ones in Sanskrit.

Occasionally, 𐬯𐬀𐬎𐬀 (Sans. स्व) being substituted for 𐬯𐬀𐬎 (one's own self), both forms are met with in Avesta; as, 𐬯𐬀𐬎𐬀𐬑𐬀𐬉𐬙𐬀𐬌𐬀𐬎, 𐬯𐬀𐬯𐬀𐬑𐬀𐬉𐬙𐬀𐬌𐬀 self-lighted. (See Vend. 2, 30; Yt. 10, 142). Similarly, rt. 𐬑𐬀𐬎, 𐬑𐬀𐬯𐬀, to eat, to drink; as, 𐬑𐬀𐬎𐬀𐬑𐬀𐬎𐬀𐬌𐬀𐬎𐬀 and 𐬑𐬀𐬎𐬀𐬑𐬀𐬎𐬀𐬌𐬀𐬎𐬀; 𐬑𐬀𐬎𐬀𐬑𐬀𐬎𐬀𐬌𐬀𐬎𐬀𐬵 and 𐬑𐬀𐬎𐬀𐬑𐬀𐬎𐬀𐬌𐬀𐬎𐬀𐬵.

Note.—𐬎, according to Dr. Geldner, is used before 𐬌𐬌 only; *e. g.*, 𐬎𐬌𐬌𐬎, 𐬎𐬌𐬌𐬎, 𐬎𐬌𐬌𐬎, 𐬎𐬌𐬌𐬎𐬵, 𐬎𐬌𐬌𐬎𐬑𐬀, &c.

𐬵 = ग्, घ्, گ; as, 𐬵𐬀𐬵, गो, گاو, mas. a bull; fem. a cow; 𐬀𐬱𐬀𐬵𐬀𐬵𐬀𐬱𐬀 = अङ्गुष्ठ انگوشت the toe; 𐬀𐬎𐬎𐬀𐬵 घर्म heat.

𐬎 (before an aspirating consonant) = ग्; as, 𐬀𐬎𐬱 अग्र top, summit; 𐬀𐬎𐬎𐬱 उग्र very strong; 𐬀𐬎𐬱𐬎 नग्न naked.

𐬎 = ग्, घ्, ज्, ह्, ز, غ; as, 𐬱𐬎 = भग divine power; 𐬎𐬎 = दाघ, داغ a scar (lit.), a mark; 𐬎𐬯𐬎 = जनि, زن a woman.

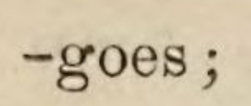
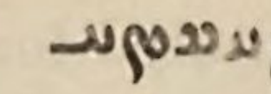
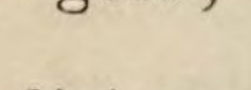
𐬈𐬎 = क्ष्; as, rt. 𐬑𐬈𐬎 = क्षर् to flow.

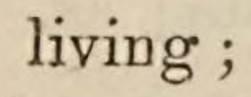
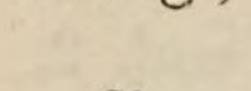
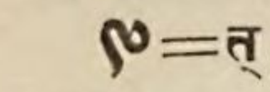
Note.—𐬈𐬎 is a soft form of 𐬉𐬙; both forms, though rarely, are met with; as, 𐬎𐬀𐬉𐬙𐬈𐬎𐬌𐬀, 𐬎𐬀𐬉𐬙𐬉𐬙𐬌𐬀 (See Spiegel, Yaç. 17, 4).

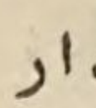
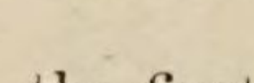
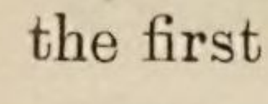
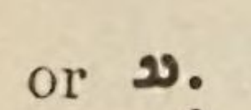
𐬌 = च्, ج, چ, ز; as, rt. 𐬑𐬀𐬌 = चर्, چریدن to graze, to walk about. 𐬯𐬀𐬑𐬀𐬌[1] = زار a place where anything grows. 𐬑𐬀𐬌𐬱𐬀 = पञ्चन् پنج five.

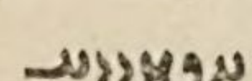
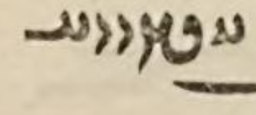
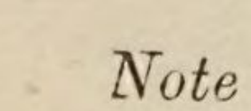
𐬍 = ग्, ज्, ह्, ج, ز; as, 𐬑𐬀𐬌𐬌𐬀𐬍 = गच्छति he or she reaches

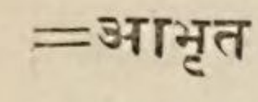
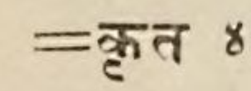
[1] As, 𐬯𐬀𐬑𐬀𐬯𐬀-𐬵𐬌𐬌𐬀𐬱, a corn-field; کشت‌زار a sown field.

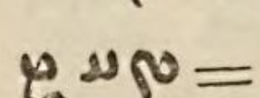
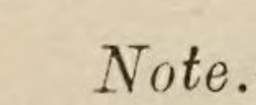
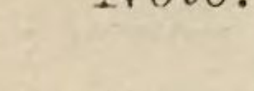
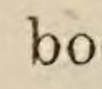
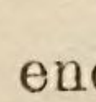
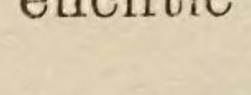
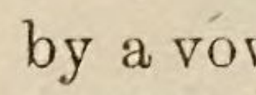
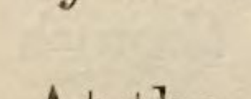
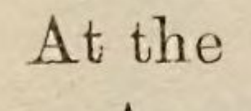
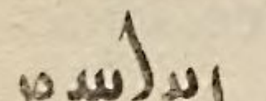
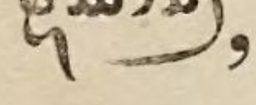
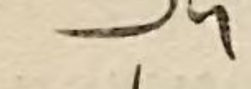
-goes;  =جُستہ asked for, demanded;  जीव्या living; rt.  =हन्, زدن to strike, to kill.

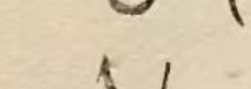
 =त्, ث, د; as,  =तनु, تن the body;  =धातृ, دادار the Creator.

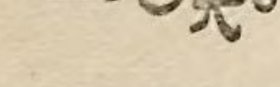
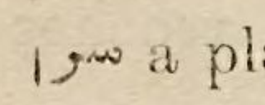
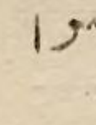
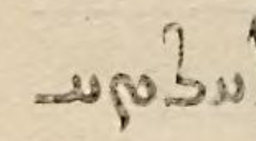
Note 1.—This letter () never comes at the end of a word or the first member of a compound, except when preceded by or ; as,  , ,  ,  , &c.

Note 2.— (past partic. pass.)= تہ or ءد; *e. g.*,  =आभृत آورده brought;  =बद्ध بستہ bound;  =कृत کرده done, &c.

 =त्, द्, د; as, =पुत्रवन्त् having a son or children;  = तद् it;  =चिद् any, et cetera.

Note.—This letter () is used at the beginning or in the body of a word before or only; as,  , ,  ,  ; also, before the enclitic particles  , (Gâth.), ,  (Gâth.), preceded by a vowel; as,  ,  ,  . At the end of a word it always follows a vowel; as,  ,  ,  , , ,  , &c.

=द्; as,  =द्वेषस् hatred.

(before an aspirating consonant)=त्; स् (rarely); س; as,  =मन्त्र a holy text;  =त्रातृ a protector; Per. سرا a place of protection, a mansion (from rt.  to protect);  = स्रोतस् a stream.

 = थ्, ध्; श् (rarely); as, = रथ a chariot;   =धन्वन् a bow; rt. (in) = शम् to be calm-undisturbed.

 = द्, ध् ऽ; as, = दूर, دور remote; = धेनु the female of the animal kind; = धाना, دانہ grain.

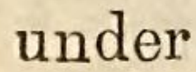
Note.—In several instances, the radical , between two vowels, is changed to ; *e. g.*, lawful; unlawful (rt.); , (rt. दभ्, दम्भ् to deceive); (orig.,).

 = द् ऽ; as, = विद्या learning; خود [a helmet.

 = ध्, ह् ز, ي; as, , = अधर, زیر beneath, under; = मधु, ي honey, grape wine; = इह here.

Note.— never begins or ends a word; the initial of the root is, in the formation of a complete word, changed to ; as, from (Sans. धृ to hold), ; धामन् (rt.); (Sans. ध्वंस् to rush).

, = ङ्, ञ्, ण्, न् ం; as, = धारण preserving; = नमस् ز نا adoration; rt. = बन्ध् to bind.

Note 1.—The final of nominal bases ending in is changed to in the voc. sing.; *e. g.*,  (orig.,); (orig.,); (orig.,); (orig.,), &c.

Note 2.—ङ्, ञ्, ण्, न्—In Sanskrit the use of a nasal in the body of a word is regulated by the consonant following that nasal; *i.e.*, the consonant takes before it (if there is an occasion

for one) the nasal of its own class. In Avesta, under similar circumstances, ﻍ or ﻑ is mostly used for ङ्, ञ्, ण् and न्; and ﻉ before labials; as, अङ्क a hook; काञ्चन् gold; पण्डित learned; बन्धन binding; कम्पन trembling, &c. ﻍﻉﻑ, ﻑﻉﻍﻉﻑ, ﻑﻉﻍﻉﻑﻉﻍ ﻑﻉﻍﻉﻍﻑﻉﻍ, ﻍﻉﻑﻉﻑ, ﻑﻉﻍﻉﻑ, ﻑﻉﻍﻉﻍﻉﻑﻉﻍ, ﻑﻉﻍﻉﻍﻉﻍﻉﻑ, &c.

ﻝ=प्, फ्, پ, ب, ف; as, ﻝﻍﻉﻍﻉﻝ=पितृ پدر a father; ﻝﻍﻉ=अप् آب water; ﻝﻍﻉﻑ[1] —= [1]بان—a protector; rt. ﻝﻍﻉﻍ=पत्=[2]أفتادن, فتادن to fall; rt. ﻝﻍﻉ=रभ् (Ved.) to seize or snatch from.

ﻝ (before an aspirating consonant) =प्, پ, ف; as, ﻝﻝﻍﻉﻑ=प्रश्न پرسش a question; ﻝﻝﻍﻉﻍﻉﻍﻍ=फ़रज़न्द an offspring. [forward.

ﻝ=फ़ ب, ف; as, ﻝﻍﻉﻝﻑ=शफ, سُنب a hoof; ﻝﻝﻍﻉﻍﻑ = فراز

ﻝ=ब्, भ ب, پ, و; as, ﻝﻍﻉﻍﻝ=बोध intellect; rt. ﻝﻍ=भू, بودن to be; rt. ﻝﻍﻉ-ﻑ=आ-भू, آوردن to bring; ﻝﻍﻉﻍﻍﻉﻍﻑ =भेषज, پزشكي a remedy, a medicine.

ﻉ=म्, ब्, न् م; as, ﻝﻍﻉﻍﻑﻉ=मातृ, मातर् مادر a mother; rt. ﻝﻍﻉ =ब्रू to speak; ﻑﻍﻉﻍﻉ=नग्न naked.

ﻍ, ﻍﻍ=ज् ج, ي; as, ﻑﻍﻉﻍﻍ=यव, جو barley, corn; rt. ﻍﻍﻑ =यज्, يشتن to adore, to invoke.

ﻝ=र्, ल् ر, ل; as, rt. ﻝﻍﻍ=रिच् ريختن to empty; rt. ﻝﻝﻍ = ﻝﻍ to fly; ﻝﻍﻉﻝ वीर = يل (initial ﻍ being dropped) a hero.

Observation.—In several instances, ﻍ is substituted for ﻝ in the same word; as, ﻝﻍﻉﻝ ﻝﻍﻍﻉﻝ; ﻝﻍﻉﻝﻝ ﻝﻍﻍﻉﻝ;

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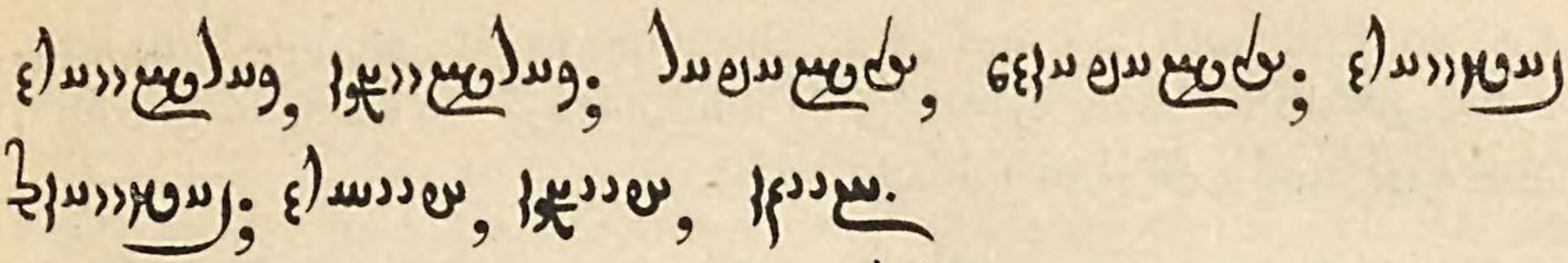
[1] As, ﻝﻍﻉﻍﻑﻉﻑ a pair of greaves; so, پيلبان an elephant-keeper.

[2] أفتادن =ﻝﻍﻉﻍ—ﻑ (ﻑ=أ) to fall down.



, =व् ب , ج , گ , و ; as, rt. =वृत्, گردیدن to turn ; او =س he, she. वात, باد wind ; جدا separate.

=व्, भ् ف , و ; as, =अध्वन् a road ; rt. =अ-भि-रुच् افروختن to light up ; =اوسپاردن to entrust.

Note.— , after or , is generally changed to ; *e.g.*, , , .

[wind.

=ः Visarga (at the end of words) ; =वायु: Vayu,

=ष्ट, ष्ट, شت ; as, =मुष्टि, مُشت a handful ; -

=वसिष्ठ best ; =श्रेष्ठ excellent.

=ष्, क्ष्, ش ; as, =इषु an arrow ; =क्षेत्र, شهر land, a city.

Note.— may be said to have dropped its preceding , in cases where it changes with the Sans. क्ष् ; *e. g.*, (orig.,)=दक्षिण right (not left) ; =क्षुधा hunger ; =अक्षि the eye ; =क्षिति an abode, &c.

In several instances, ( ) is a substitute for , (Sans. ते); (orig.,) a rider (rt. to ride); (orig.,) a drinker, an eater (rt.); =पृतना battle. Sometimes, both forms (viz., and) are met with ; as, and Sans. मर्त्य, مرد a man (rt.); and a bridge ; and =मृत, مُردہ, dead. In Persian the same analogy holds good ;

i.e., we find both رد and ش in the same word; as, کاشتن to sow, بکارد; داشتن to have, بدارد; گشتن and گردیدن to turn, to become; نوردیدن and نوشتن to fold, to twist.

ꬹ=श्, छ्, س, ४; as, ꬹꬹꬹꬹꬹꬹ=शफ, سنب, سُم a hoof; ꬹꬹꬹꬹꬹꬹꬹꬹꬹ =[1] पृच्छति, پرسد he or she asks; rt. ꬹꬹꬹ=काश्, ४ آ to be visible.

ꬹꬹ =स्क्, स्ख्; as, ꬹꬹꬹꬹꬹꬹꬹꬹ= स्कम्भ a pillar, a post; rt. ꬹꬹꬹꬹꬹꬹꬹꬹꬹ =स्खद् to cut, to hurt.

ꬹꬹ=छ्; as, rt. ꬹꬹꬹꬹꬹꬹꬹꬹꬹ=छिन्द्, छिद् to cut, to break.

ꬹꬹ=स्त्, स्थ्, ست; as, rt. ꬹꬹꬹ=स्तु, ستودن to praise; ꬹꬹꬹꬹꬹꬹꬹꬹ =स्थूणा a pillar; ꬹꬹꬹꬹꬹꬹꬹꬹꬹꬹ=स्थिति standing. [प्रश्न a question.

ꬹꬹ=स्न्, श्; as, rt. ꬹꬹꬹꬹꬹ=स्निह् to bear affection to; ꬹꬹꬹꬹꬹꬹꬹ= ꬹꬹꬹꬹꬹ=श्व्, स्प, स्फ, سپ, سب, سف; as, ꬹꬹꬹꬹꬹꬹꬹꬹꬹꬹ= श्वेत سپید, سفید white; ꬹꬹꬹꬹꬹꬹꬹꬹ=विश्व all, every; rt. ꬹꬹꬹꬹꬹꬹ=स्पश् to inspect; rt. ꬹꬹꬹꬹꬹꬹꬹꬹꬹ-ꬹ=वि-स्फुर سپردن, سپردن to stamp, to trample on.

ک=ज्, ह्, द, ز, ژ; as, ꬹꬹꬹꬹꬹꬹꬹꬹꬹ =जामातृ a son-in-law; rt. ꬹꬹꬹꬹꬹ=जन् زادن to be born; ꬹꬹꬹꬹꬹꬹꬹꬹ=हस्त, دست the hand; ꬹꬹꬹꬹꬹꬹꬹꬹꬹꬹꬹꬹꬹ=महन्त great, large; ꬹꬹꬹꬹꬹꬹꬹꬹꬹꬹ=ژرف deep. [to invoke.

ک=ख्, زب; as, ꬹꬹꬹꬹꬹꬹꬹꬹꬹꬹꬹꬹꬹ

body of words without affecting the meaning. They are 𐬀, 𐬁, 𐬂, 𐬃, 𐬄, 𐬅, 𐬆, 𐬇, 𐬈, 𐬉, 𐬊 and 𐬋. Examples:—

𐬀𐬌𐬱𐬀𐬌𐬵 (orig., 𐬀𐬌𐬱𐬵) a sinful-wicked man.

𐬁𐬀𐬎𐬱𐬁𐬀𐬎 (orig., 𐬱𐬎 + 𐬀𐬎, perf. partic. nom. plu.) those who have performed their actions.

𐬂𐬌𐬭𐬂 (from 𐬭𐬂=धूम smoke, mist).

𐬃𐬱𐬌𐬱𐬃𐬀𐬃 (loc. plu. of 𐬃𐬀𐬃 an enclosure).

𐬄𐬌𐬱𐬌𐬱𐬄 (=𐬱𐬌 + 𐬄 least).

𐬅𐬌𐬱𐬌𐬅 (from 𐬅𐬌 the body).

𐬆𐬌𐬱𐬌𐬆 (fr. 𐬆𐬌 + 𐬆) the Maker.

𐬇𐬌𐬇 (fr. 𐬇 + 𐬇) drought of water.

𐬈𐬌𐬱𐬌𐬈 (fr. 𐬈 + 𐬈) the burning of corpses; 𐬉𐬌𐬱𐬌𐬉 (fr. 𐬉 + 𐬉) having the seed of the waters. [Zarathustra.

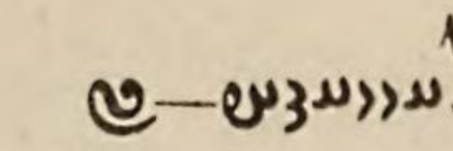
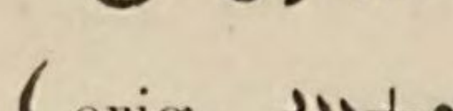
𐬊𐬌𐬱𐬌𐬊 (fr. 𐬊 + 𐬊) the father of 𐬋𐬌𐬱𐬌𐬋 (fr. 𐬋 + 𐬋) pregnancy; 𐬌𐬌𐬱𐬌𐬌 (rt. 𐬌 to outrun).

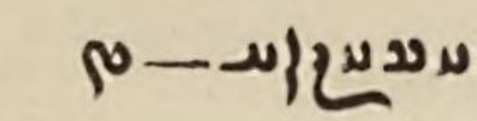
𐬍𐬌𐬱𐬌𐬍 (fr. 𐬍 + 𐬍) created from the waters; 𐬎𐬌𐬱𐬌𐬎 (infin., rt. 𐬎) for being, to be.

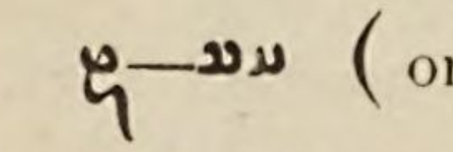
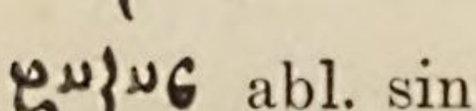
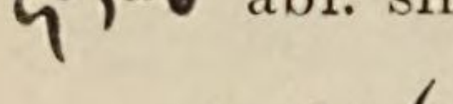
𐬏𐬌𐬱𐬌𐬏 (fr. 𐬏 + 𐬏) heed ye!

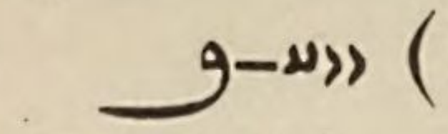
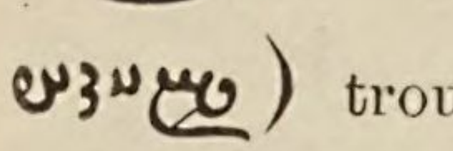
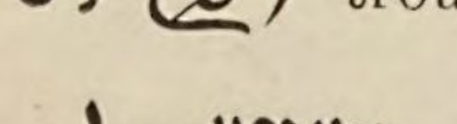
Dropping of Consonants.

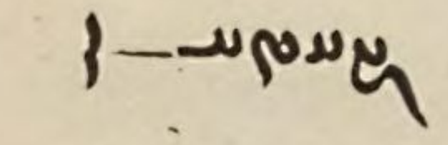
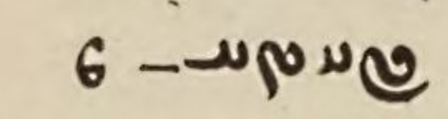
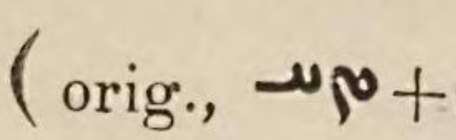
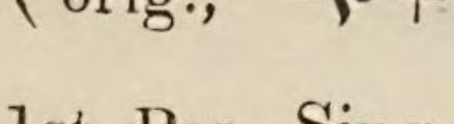
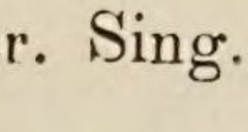
59. Contrary to what is just mentioned above, we meet with, though rarely, words from which consonants, either radical or affixal, are eliminated. They are 𐬀, 𐬁, 𐬂, 𐬃, 𐬄, 𐬅, 𐬆, 𐬇, 𐬈, 𐬉, 𐬊 and 𐬋. Examples:—

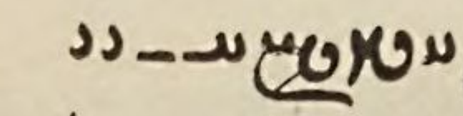
 (orig.,) amplitude, ease;  (orig.,) light (not heavy), nimble.

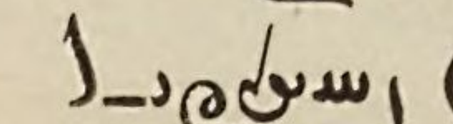
 (orig.,) fifty times.

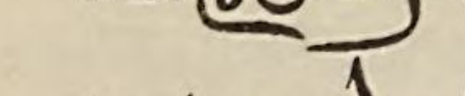
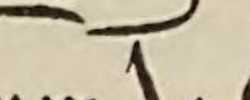
 (originally,) was;  (for abl. sing. of ).

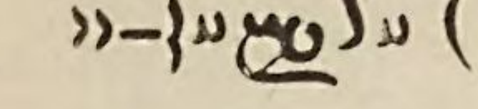
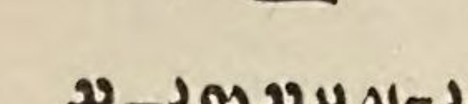
 (for) both;  (orig.,) trouble;  (for) both.

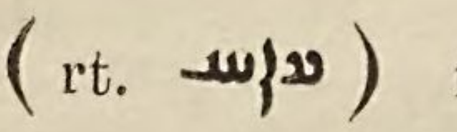
 (=) killed;  (=) passed;  Sans. उपयत (orig.,) married;  (for) Aorist 1st Per. Sing. Parasmai.; rt.  to be.

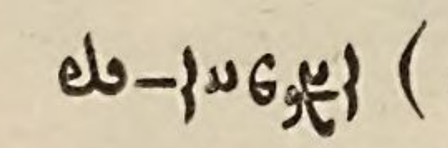
 (orig.,) mayst Thou

 (orig.,) Bactria.

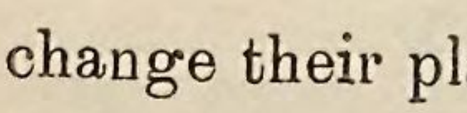
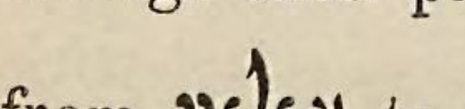
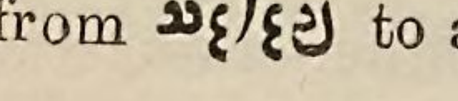
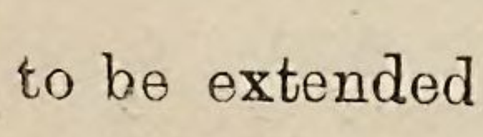
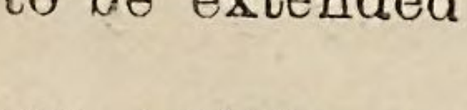
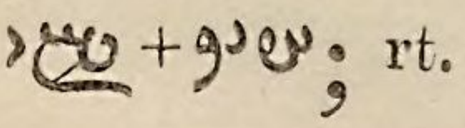
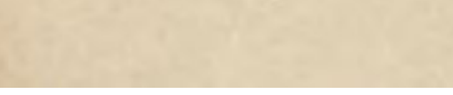
 (orig., ) male.

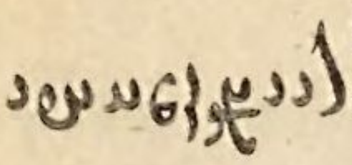
 look, glance (rt.);  (rt.) flowing.

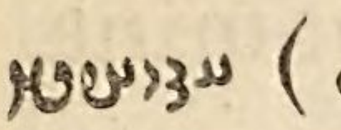
 (orig.,) a name.

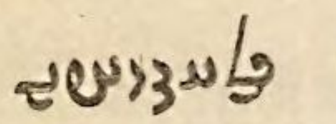
 (orig.,) thou wilt obtain; (orig.,) thou wilt strike.

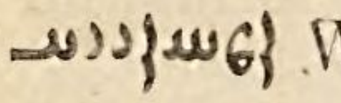
Transposition of letters.

60. In some instances, we come across words, in which letters change their places. Examples.  (in ), from  to ask;  , from  (Sans. पृथ्, प्रथ्) to be extended;  , fr. to kill; (orig.,  ; rt. L. Sic-care to become dry).

 (orig.,) we praise.

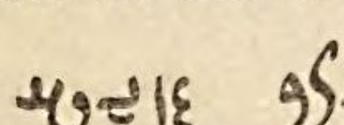
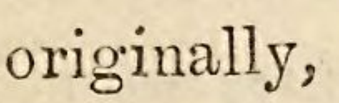
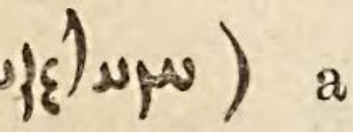
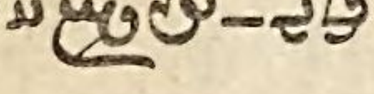
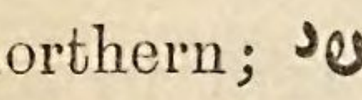
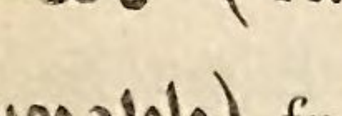
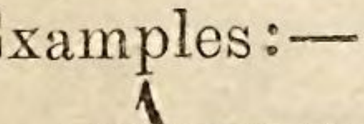
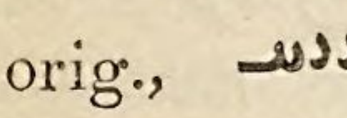
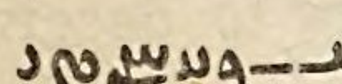
 (orig.,) for the world (dat. sing.).

 (orig.,) good (fem.).

 Wester. (orig.,) in the house.

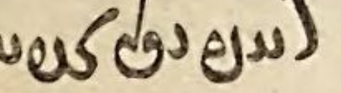
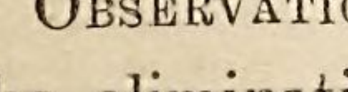
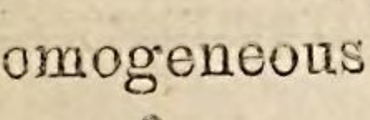
Softening of Consonants.

61. The softening of consonants, which, among others, is a peculiar characteristic of the Gâthâ dialect, is also occasionally seen in the Avesta writings. Examples:—

 , (from a bone);  (originally,) said;  (orig.,) a water-tank, a reservoir;  (rt. to flow, to stream;  (also.,) staunchest;  (orig.,) northern; (rt. , Sans. क्षिप् to move quickly).  (rt. , Sans. इष् to wish).  (in) fr.  , Sans. क्षु to sharpen.

Dropping of Syllables.

62. Finally, we sometimes find syllables dropped from words. Examples:—

 (orig.,);  (orig.,);  (orig.,); (orig.,); (orig.,)

Observation.—From examples given above, it will be seen that the elimination, in most cases, takes place, in one of the two homogeneous syllables.

Chapter II.

On roots, and the formation of nominal bases.

63. After treating of letters, their characteristics and the rule of euphony (*sandhi*), we now come to roots and the formation of the crude bases of nouns substantive and adjective.

It should be remembered, that almost all nouns are formed from roots. A root in Avesta, as well as in Sanskrit, is always monosyllabic, and contains one single vowel, but it may have from one to four consonants. A single vowel, without any consonant, may also serve as a root; as, 𐬀, 𐬋𐬀, Sans. इ, ऋ to go.

Note.—The radical vowel may be always of one of the following:—𐬌, 𐬍, 𐬎, 𐬏, 𐬐, 𐬑, 𐬒, 𐬋𐬀; 𐬓 (rarely); *e. g.*, 𐬞𐬀𐬙 तप् to be warm; 𐬍𐬀 दा to give; 𐬛𐬀 दिश् to show; 𐬏𐬌 नी to guide; 𐬨𐬌 बुध् to know; 𐬒𐬌 लू to cut, to clip; 𐬋𐬀𐬵 कृ to do; 𐬓𐬀 दो to cut (in 𐬛𐬁𐬓𐬨𐬏𐬀𐬵–𐬓𐬁𐬛𐬀).

64. The disposition of consonants in roots is not fixed by one rule. Some roots begin with one or two consonants and end in a vowel; as, 𐬯𐬌 भू to become; 𐬱𐬁𐬛 स्तु to praise. Some begin with a vowel and end in one or two consonants; as, 𐬀𐬰 इष् to wish; 𐬀𐬴𐬙 अञ्ज् to smear. Some begin and end with one or two consonants inclosing a medial vowel;[1] as, 𐬛𐬁𐬯𐬎 द्विष् to hate; 𐬘𐬀𐬎 चित् to think; 𐬵𐬀𐬴𐬎𐬙 छिद् to cut; 𐬴𐬀𐬑𐬵𐬙 स्कम्भ् to make firm, to support, &c.

65. In several instances, primary roots affix a redundant consonant at the end; as, 𐬛𐬁𐬯𐬑𐬵 from 𐬛𐬁𐬯𐬑, 𐬛𐬁𐬯 दभ् to deceive; 𐬛𐬁𐬱𐬀𐬵 from 𐬛𐬁𐬱𐬀, 𐬛𐬁𐬱 हन् to strike, to wound; 𐬛𐬁𐬱𐬀𐬙 fr. 𐬛𐬁𐬱𐬀𐬰 क्षि to rule, to glitter; 𐬴𐬁𐬱𐬀𐬙 fr. 𐬴𐬁𐬱𐬀 स्ना to bathe; 𐬴𐬁𐬛𐬁𐬱𐬀

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[1] *Vide* Professor Sir Monier Williams' Sanskrit Grammar, 2nd Ed., pp. 40-41.

fr. 𐬵𐬌𐬨, 𐬵𐬌𐬨, 𐬵𐬌𐬨𐬀𐬙𐬀𐬌 to twist; 𐬵𐬌𐬱𐬀𐬥 from 𐬵𐬀𐬥 to kill; 𐬱𐬌𐬨𐬌𐬱𐬌 fr. 𐬨𐬌 भज् to divide; 𐬱𐬌𐬨𐬌𐬱 fr. 𐬨𐬱 युज् to join.

66. There are in Avesta, as in Sanskrit, a few verbal roots, which, without undergoing any change, are used as nominal bases; as, root 𐬵𐬌𐬨 वच् to speak; 𐬵𐬌𐬨 a word; rt. 𐬌𐬨 द्रुह् Ger. Trugen to hurt, to deceive; 𐬌𐬨𐬌 a deceiver; rt. 𐬎 दानस्तन to know; 𐬎 wise, knowing; rt. 𐬀𐬀𐬌 to love; 𐬀𐬀𐬌 loving; rt. 𐬱 यु to join; 𐬱 duration (as, 𐬀𐬀𐬌𐬱 for all duration); rt. 𐬀𐬀𐬀 to be exalted; 𐬀𐬀𐬀 lofty, exalted.

67. Many roots, without undergoing any change, are also used as the last members of compound nouns; and when thus employed, they generally convey the sense of a present participle of the active; as, 𐬵𐬀𐬥-𐬌𐬌𐬵 spreading death in the world; 𐬱𐬌𐬵-𐬌𐬱𐬀𐬥 doing harm to the workmen; -𐬉𐬨𐬌 𐬌𐬨 breaking the contract (lit.), lying unto Mithra, &c. Compare Sanskrit धर्मबुध् knowing the law; वेदविद् knowing the Vedas.

When a root, that ends in a vowel, is used in this manner, the letter 𐬌 is sometimes affixed to it; as, 𐬌𐬵𐬱-𐬎𐬱𐬱 praising the lord (lit.); 𐬌𐬀𐬀 𐬀𐬨𐬌 bearing (a person) ill-will; -𐬌𐬵𐬌 𐬌𐬎 increasing wisdom. Exception:—𐬌𐬵𐬌𐬱𐬱 (pr. n.)

Note.—Compare Sanskrit, in which त् is affixed when a root ends in a short vowel only; as, विश्वजित् conquering all (fr. जि); चित्रकृत् making pictures, a painter (fr. कृ).

68. In some rare instances, the reduplicated and desiderative forms of a root are used as nominal bases; as, 𐬱𐬌𐬀𐬀𐬱, 𐬱𐬌𐬀 जिह्वा the tongue (rt. 𐬱𐬀 ह्वे, ह्वा to call, to name, to invoke); 𐬌𐬌𐬱𐬌𐬱 seeing (rt. 𐬌𐬌𐬱, 𐬌𐬌𐬱). 𐬌𐬨𐬌𐬱 a cur beginning to bark (rt. 𐬌𐬀). 𐬱𐬌𐬀𐬱𐬱 wishing to live (desider. base; rt. 𐬱 to live; see 𐬨𐬱𐬌𐬀𐬱𐬱 gen. plu., Yaç. 35, 8).

69. The bases[1] of nouns substantive and adjective are formed by adding certain suffixes to the root, the vowel of which is, in many cases, liable at the same time to be changed to its guṇa or vṛiddhi equivalent. These suffixes are called Primary (कृत्) Suffixes[2]; and the bases so formed are called Primary Nominal Bases. Again, from the nominal bases so formed, other nominal bases are derived by means of other suffixes, called Secondary (तद्धित) Suffixes;[2] and the bases so formed are called Secondary Nominal Bases; as, كِتَابٌ (rt. كَتَبَ), مَكْتَبٌ (rt. مَكْتَبٌ), وَكِيلٌ (rt. وَكَلَ), رَسُولِيٌّ (rt. رَسُولٌ), دَوْلَةٌ (rt. دَالَ), &c., are primary nominal bases; while, كِتَابِيٌّ (fr. كِتَابٌ), مَكْتَبِيَّةٌ (fr. مَكْتَبٌ), رَسُولِيَّةٌ (fr. رَسُولِيٌّ), &c., are secondary nominal bases.

It should be noted then, that the nominal base is the crude or naked form of a noun which serves as the basis of its case-inflexions;[3] *e. g.*, وَكِيلٌ, رَسُولِيَّةٌ, مَكْتَبٌ, &c.

Caution.—In the formation of nominal bases, when final radical letters combine with the initial letters of suffixes, the rules of euphonic changes (*sandhi*) must be observed.

70. List of Ordinary Primary (or कृत्) Suffixes.[4]

Primary Suffixes.	*Examples.*
[5] ـِيٌّ	دَوْلِيٌّ

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[1] Also called the crude bases or crude forms.

[2] A list of these suffixes is given below.

[3] Compare Professor Sir Monier Williams' Sanskrit Grammar, 2nd Ed., p. 42.

[4] Observe that these suffixes, unless specified, are mostly employed to form adjectives and substantives mas. and neut.

[5] This suffix forms substantives, which generally denote the action or state expressed by the verbal root; *e. g.*, تَسْوِيَةٌ regulation (rt. سَوَى to govern); وَعْدٌ action (rt. وَعَدَ to do). In several instances, it is employed to form substantives denoting the agent; *e. g.*, قَاتِلٌ a killer (rt. قَتَلَ to kill). It generally changes the radical vowel to its guṇa or vṛiddhi substitute. This (ـِيٌّ), as well as all other suffixes, ending in ـِيٌّ, when

Primary Suffixes.	*Examples.*
[1]	
[2]	
[3]	
[4]	

adjectively used, lengthen their final vowel in the feminine gender; as, (mas. and neut.); (fem.); (mas. and neut.); (fem.); (mas. and neut.) (fem.). Sometimes, it (*i.e.*,) is affixed to the reduplicated form of a root; as, (rt. to protect; orig.,); (rt. ;)

[1] Generally forms agentive nouns; *e. g.*, . Comp. Sans. अक in ग्राहक receiving, बोधक an informer.

[2] Forms in most cases neuter substantives; *e. g.*, , , &c. Comp. Sans. अस् in मनस्, नमस्, चेतस्.

[3] Forms substantives which denote the action or state expressed by the root, the instrument or means by which that action or state is brought about, &c.; *e. g.*, (rt.), , (rt.), , &c. Comp. Sans. अन in भोजन food, मरण death.

[4] An abridged form of denoting the agent. =orig., ; rt. , Sans. अन् to breathe.

Primary Suffixes.	*Examples.*
[1]	
[2]	
[1]	
[3]	
[4]	
[5]	

[1] Forms neuter substantives which are indeclinable; *e. g.*,

[2] Generally forms agentive nouns.

[3] It forms (1) material nouns; as, the hand, a fountain; (2) agentive nouns (orig.,); as, ; (3) passive past participles; as, wished, done.

[4] Mostly forms agentive mas. substantives; as, &c. Exception.— (fem.) a mother. Comp. Sans. त्र in त्रात्र, होत्र. Exception.—मात्र (fem.) a mother.

[5] Forms abstract feminine nouns; *e. g.*, immortality.

Primary Suffixes.	*Examples.*
[1]	
[2]	
[2]	
[3]	
[4]	(mas.)
[3]	

[1] Forms, with a few exceptions, a large number of feminine substantives, which denote the action or state expressed by the root; *e. g.*, . Exceptions.—, (mas.). Comp. Sans. ति in स्तुति, आकृति.

[2] —Mark that is the same as , when preceded by or is not changed to , though followed by , the aspirating letter (*see* p. 23). It mostly forms neuter substantives, which generally denote the instrument or means by which the action expressed by the root is accomplished; *e. g.*, , &c. In some instances, it forms masculine and feminine nouns; *e. g.*, (mas.); (fem.). Comp. Sans. त्र in नेत्र, पात्र (neut.).

[3] In most cases a soft form of .

[4] A soft form of (denoting the agent); sometimes, though rarely, is used; *e. g.*, (fem.) a daughter.

Primary Suffixes.	*Examples.*
[1]	
[1]	
[2]	
[3]	
[4]	

[1] Generally forms neuter substantives; as, , , , &c. Comp. the Lat. and Sans. suffixes *us*, *men* and मन्; *e. g.*, *opus*, *exâmen* (L.), जन्मन्, (neut.)

[2] Forms verbal adjectives. It mostly guṇates the radical vowel; as, , , , &c. Comp. Sans. य in लव्य (rt. लू to cut).

[3] Generally forms adjectives; as, , , , &c.

[4] Forms neuter substantives, which are indeclinable; as, , , , &c.

71. List of Ordinary Secondary (or तद्धित) Suffixes.

Secondary Suffixes.	*Examples.*
[1]	
[2]	
[3]	
[4]	
[2]	
[5]	

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[1] Mostly forms adjectives and patronymics; sometimes, substantives; *e. g.*, (fr.), pertaining to the tribe; similarly, , , , &c. Patronym.— (fr.), (fr.). Subs.— (fr.); (fr.), &c.

[2] and form possessive adjectives, corresponding to Per. ین, (in آهنین, زرین) and Sax. en (in wooden, silken); *e. g.*, , , .

[3] Mostly forms patronymics; as, (fr. -) , (fr.).

[4] Forms, besides substantives and adjectives, patronymics; as, (fr.); (fr.).

[5] A feminine suffix mostly subjoined to consonantal bases which admit of a feminine; *e. g.*, , , , ; (fr.).

Secondary Suffixes.	*Examples.*
[1] ـوس	؟ندوس دسوس ـوس
[2] ـدم	ـدمدد؟ندد؟ندد؟ندد؟ـدم
[2] ـدمع	؟ـدمدد؟ندد؟ندد؟ندد؟ـدمع
[3] ـدوكدم	ـدوكدم؟ندد؟ندد؟ندد؟ـدوكدم
[4] ـند؟	ـند؟ندد؟ندد؟ندد؟ـند؟
[5] ـدو	؟ـدمدد؟ندد؟ندد؟ـدو
[6] ؟ندد؟ندد؟	؟ندد؟ندد؟ندد؟ندد؟ندد؟
[6] ؟ندد؟ندد؟ندد؟	؟ندد؟ندد؟ندد؟ندد؟ندد؟
[6] ؟ندد؟ندد؟ندد؟ندد؟ندد

Secondary Suffixes.	*Examples.*
[1]	
[2]	
[3]	
[4]	
[5]	

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[1] Forms (1) adjectives, meaning 'pertaining or similar to' the noun to which it is affixed; as, , , , &c.; (2) patronymics; as, ; (3) sometimes, substantives; *e. g.*, , . It generally rejects the final ; as, (fr.). In several instances, the radical is lengthened; as, (fr.); (fr. ,). Sometimes, though rarely, the final is retained; *e. g.*, (Visp. 12, 5), also ; (Yt. 14, 31), also Comp. Sans. य in वीर्य (fr. वीर); दैव्य (fr. देव); गव्य (fr. गो).

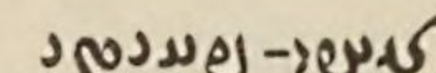
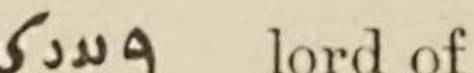
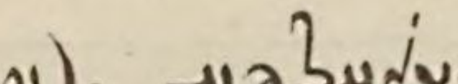
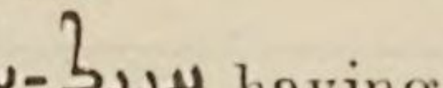
[2] Forms patronymics; as, (from).

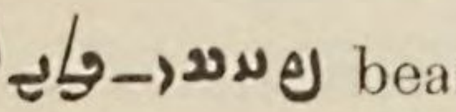
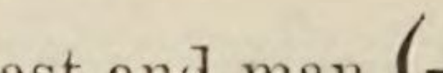
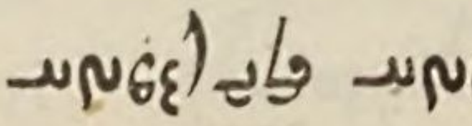
[3] An adjectival suffix; *e. g.*, , , &c.

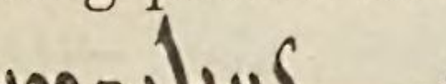
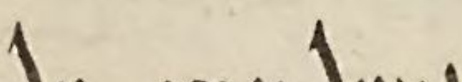
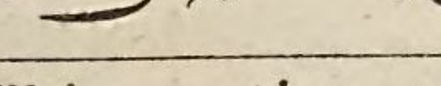
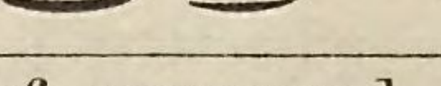
[4] Forms possessive adjectives; as, ,

[5] Generally forms possessive adjectives; *e. g.*, ,

Compound Nominal Bases.

72. [1] Primary and secondary nominal bases, participles, roots, numerals, reflexive pronouns and particles may be compounded with primary and secondary nominal bases, participles and roots; and the compound bases formed in this manner have the power to express various relations, that exist between the objects or ideas denoted by their different members. These relations would have had to be expressed by two or more inflected words or by subordinate sentences, if the composition had not taken place; *e. g.*,  lord of the country (= );  having a steel helmet (= )

 beast and man ( in the nominative case;  in the accusative case).

73. Nominal bases ending in vowels, except and , when employed as first members, or when they form any but the last member of a compound, take in general no case-terminations, but retain their crude forms unchanged, either a point (.) or a hyphen (-) being placed at the end of each word except the last; *e. g.*,  , , , &c. In several instances, final vowels of preceding members of compounds combine with the initial letters of succeeding members according to the rules of *sandhi*; *e. g.*, (orig.,);  (orig.,); (orig.,),  (orig., )

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[1] This portion of compound nominal bases, from p. 52 to p. 55, is, with some slight variation, taken from Dr. Kielhorn's Sanskrit Grammar, 3rd Ed.

(orig.,); (orig.,).

74. Nouns with changeable bases* generally assume their weak or weakest base; *e. g.*, , , weak base; (weakest base).

Exceptions.— , (strong base).

75. Nouns ending in , , or change their base, in most cases, to ; *e. g.*, ; ; &c.; sometimes, to or ; as, ; ; (but , fr.). In several instances, the first member of a compound takes its case-termination; as, acc. (orig.,)

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* For the explanation of this, see the declension of consonantal bases.

𐬀𐬭𐬌𐬙𐬀-𐬌𐬎𐬌𐬭𐬀 acc. (orig., 𐬀𐬭𐬌𐬙𐬀+𐬌𐬎𐬌𐬭𐬀); 𐬵𐬀𐬌𐬎𐬀-𐬌𐬎𐬀𐬀𐬌𐬎𐬀 acc. (orig., 𐬵𐬀𐬌𐬎𐬀+𐬀𐬀𐬌𐬎𐬀) 𐬵𐬀𐬌𐬎𐬀𐬵𐬀-𐬵𐬀𐬌𐬎𐬀𐬵𐬀 nom. (orig., 𐬵𐬀𐬌𐬎𐬀𐬵𐬀-𐬌𐬎𐬌𐬭𐬀); 𐬵𐬀𐬌𐬎𐬀𐬵𐬀-𐬵𐬀𐬌𐬎𐬀𐬵𐬀 loc. (orig., 𐬵𐬀𐬌𐬎𐬀𐬵𐬀+𐬵𐬀𐬌𐬎𐬀𐬵𐬀); 𐬵𐬀𐬌𐬎𐬀𐬵𐬀-𐬵𐬀𐬌𐬎𐬀𐬵𐬀-𐬵𐬀𐬌𐬎𐬀𐬵𐬀 nom. (orig., 𐬵𐬀𐬌𐬎𐬀𐬵𐬀+𐬵𐬀𐬌𐬎𐬀𐬵𐬀)

76. Feminine adjectives, that qualify a following member in the same compound, generally assume their masculine base ; *e. g.*, 𐬵𐬀𐬌𐬎𐬀𐬵𐬀-𐬵𐬀𐬌𐬎𐬀𐬵𐬀, 𐬵𐬀𐬌𐬎𐬀𐬵𐬀-𐬵𐬀𐬌𐬎𐬀𐬵𐬀, 𐬵𐬀𐬌𐬎𐬀𐬵𐬀-𐬵𐬀𐬌𐬎𐬀𐬵𐬀.

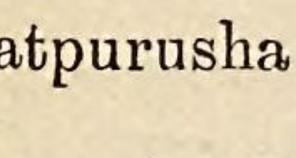
77. When 𐬵𐬀𐬌𐬎𐬀 (a bull) becomes the first member of a compound, it is, in several instances, changed to 𐬵𐬀𐬌𐬎𐬀; but if followed by a word beginning with 𐬌, it is shortened to 𐬵𐬀𐬌𐬎𐬀; *e. g.*, 𐬵𐬀𐬌𐬎𐬀-𐬵𐬀𐬌𐬎𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀, 𐬵𐬀𐬌𐬎𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀 𐬵𐬀𐬌𐬎𐬀-𐬵𐬀𐬌𐬎𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀; but 𐬵𐬀𐬌𐬎𐬀-𐬵𐬀𐬌𐬎𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀 (orig., 𐬵𐬀𐬌𐬎𐬀+𐬵𐬀𐬌𐬎𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀).

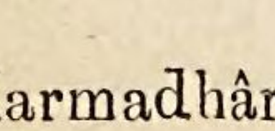
In some cases 𐬵𐬀𐬌𐬎𐬀 remains unchanged; *e. g.*, 𐬵𐬀𐬌𐬎𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀, 𐬵𐬀𐬌𐬎𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀, 𐬵𐬀𐬌𐬎𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀, &c.

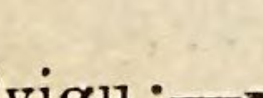
78. Nouns employed as last members of compounds generally retain their bases unchanged; as, 𐬵𐬀𐬌𐬎𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀, 𐬵𐬀𐬌𐬎𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀, 𐬵𐬀𐬌𐬎𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀, &c. But when a feminine noun ending in 𐬵𐬀, 𐬌 or 𐬎 forms the last member of a determinative (तत्पुरुष) compound, in which the first member governs the second member, or of a relative (बहुव्रीहि) compound, its final vowel is shortened ; as, 𐬵𐬀𐬌𐬎𐬀𐬵𐬀-𐬵𐬀𐬌𐬎𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀 (orig., 𐬵𐬀𐬌𐬎𐬀𐬵𐬀) not singing the Gâthâs ; 𐬵𐬀𐬌𐬎𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀 (orig., 𐬵𐬀𐬌𐬎𐬀𐬵𐬀𐬵𐬀) a man of ill-intent ; 𐬵𐬀𐬌𐬎𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵

1. Determinative (or तत्पुरुष) Compounds.
2. Attributive (or बहुव्रीहि) Compounds.
3. Copulative (or द्वंद्व) Compounds.
4. Adverbial (or अव्ययीभाव) Compounds.

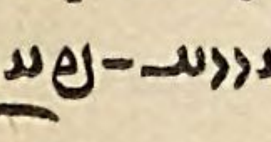
80. "A **Tatpurusha** (तत्पुरुष) compound may, in general, be described as a compound, which denotes that which is expressed by its second member, determined or qualified by what is expressed by its first member. When the first member of a **Tatpurusha** stands in apposition to the second, so that, if the compound were dissolved, it would have to be expressed by a substantive or adjective agreeing in case with the second member, the **Tatpurusha**-compound is called a **Karmadhâraya**. Again, a **Karmadhâraya**-compound, the first member of which is a cardinal number, is called a **Dvigu**-compound. It will appear, then, that a **Tatpurusha**-compound, to which neither the term Karmadhâraya nor the term Dvigu is applicable, must, in general, be a compound, the first member of which, if the compound were dissolved, would be governed by the second member, and would have to be expressed by a word in an oblique case.*" Examples:—

Tatpurusha only :—  the master of the house, (orig.,).

Karmadhâraya :—  a long life.

Dvigu :—  ten paces ; nine furrows ; eight characteristics.

81. "Tatpurusha-compounds in general may be called Determinative compounds ; those Tatpurusha-compounds which are neither Karmadhâraya nor Dvigu, **Dependent Determinative** compounds. Karmadhâraya-compounds may be called **Appositional Determinative** compounds, and Dvigu-compounds, **Numeral Determinative** compounds.*"

Observation.—A numeral determinative (द्विगु) compound may also be used as the attribute of a substantive, and may, consequently, become an attributive (बहुव्रीहि) compound ; *e. g.*,  nine feet (num. determ. comp.); of

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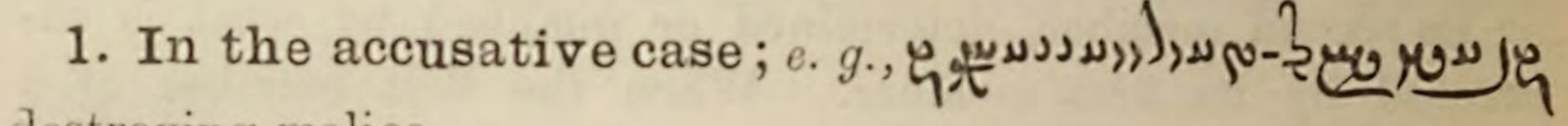
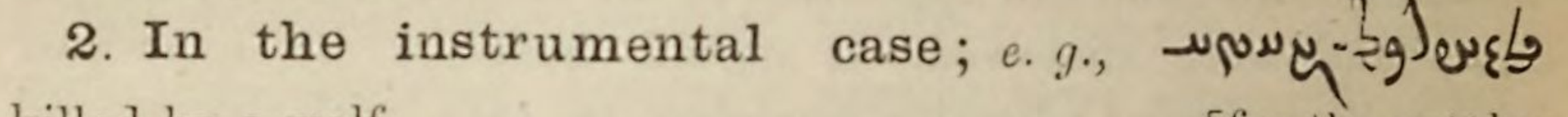
* *Vide* Dr. Kielhorn's Sanskrit Grammar, 3rd Ed.

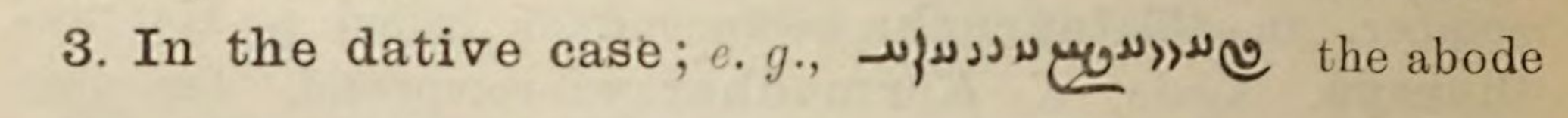
nine feet (attrib. comp.). Compare Sans. **त्रिभुवन** the three worlds, viz., heaven, earth and the lower regions (numer. determ. comp.); **त्रिलोचन** one who has three eyes, a name of Shiva (attrib. comp.).

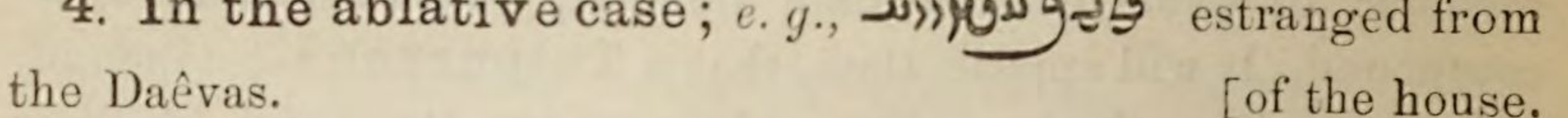
Dependent Determinative Compounds.

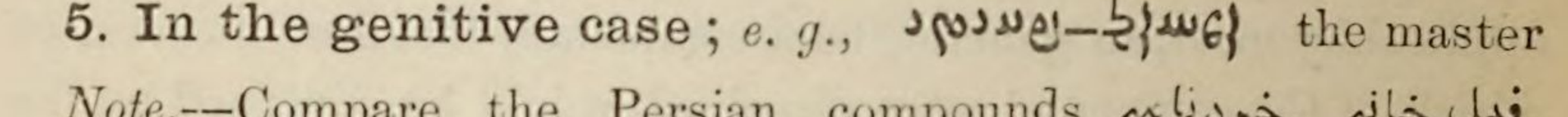
82. The second member is determined or qualified by the first member, which, if the compound were dissolved, would stand—

1. In the accusative case; *e. g.*,  destroying malice.

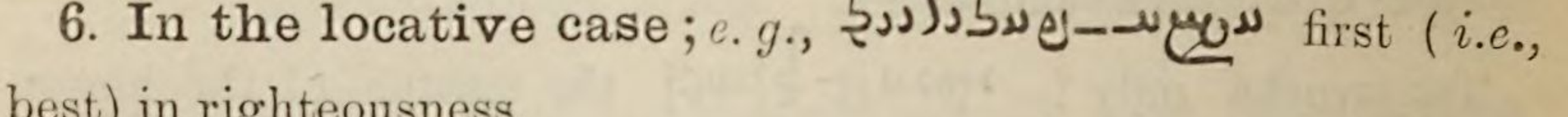
2. In the instrumental case; *e. g.*,  killed by a wolf. [for the cattle.

3. In the dative case; *e. g.*,  the abode

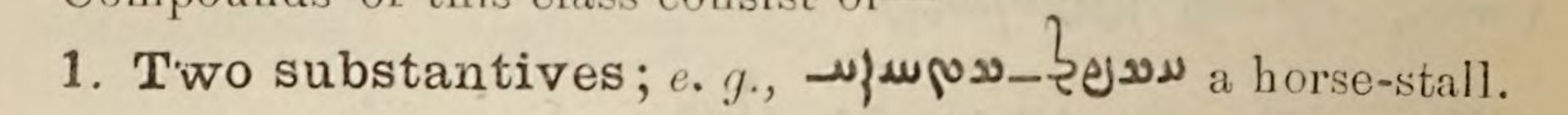
4. In the ablative case; *e. g.*,  estranged from the Daêvas. [of the house.

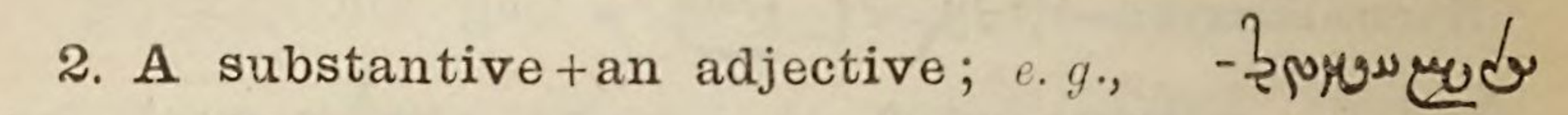
5. In the genitive case; *e. g.*,  the master

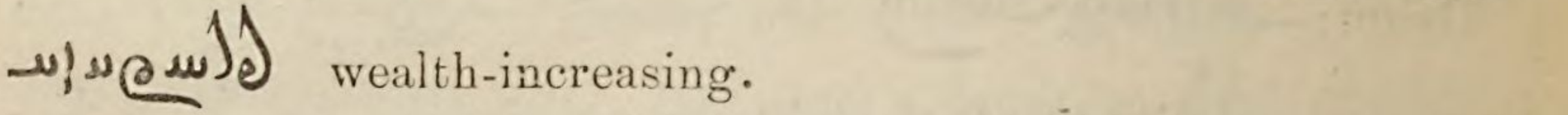
Note.—Compare the Persian compounds خردنامه, فیل خانه, باورچي خانه, جهان پناه.

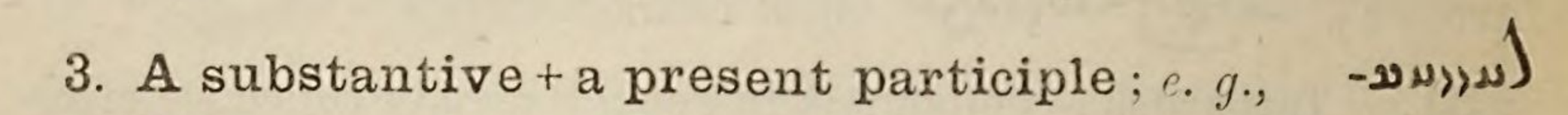
6. In the locative case; *e. g.*,  first (*i.e.*, best) in righteousness.

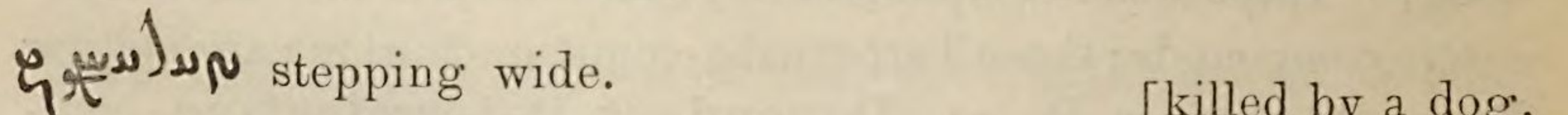
Compounds of this class consist of—

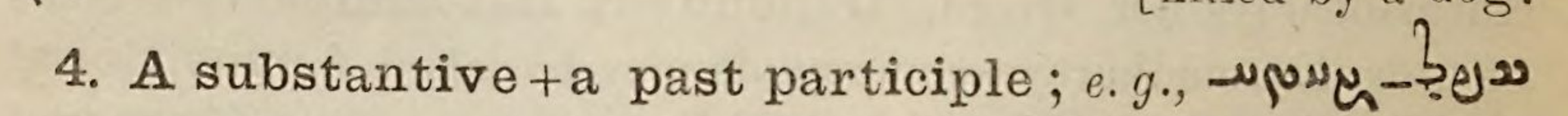
1. Two substantives; *e. g.*,  a horse-stall.

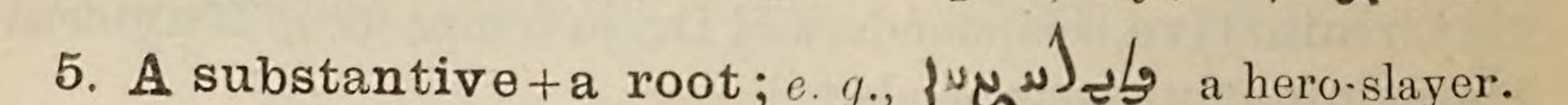
2. A substantive + an adjective; *e. g.*,  wealth-increasing.

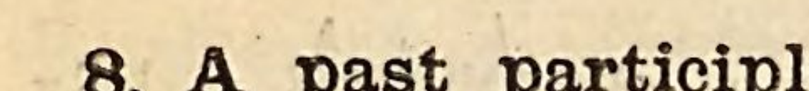
3. A substantive + a present participle; *e. g.*,  stepping wide. [killed by a dog.

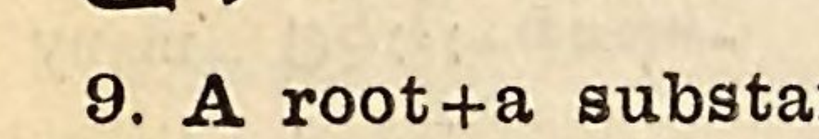
4. A substantive + a past participle; *e. g.*, 

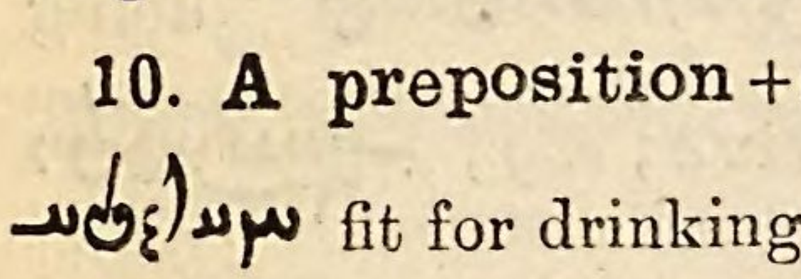
5. A substantive + a root; *e. g.*,  a hero-slayer.

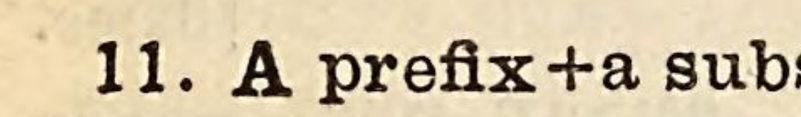
6. An adjective + a substantive; *e. g.*,  every Druj.

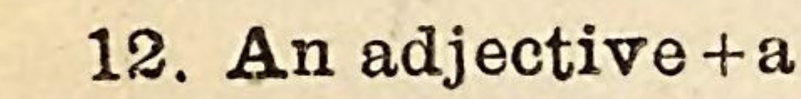
7. A present participle + a substantive; *e. g.*,  not singing the Gâthâs.

8. A past participle+a substantive; *e. g.*,  one who carries a corpse singly.

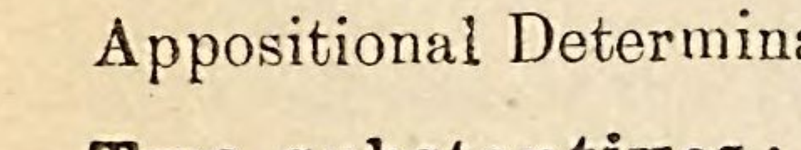
9. A root+a substantive; *e. g.*,  the king who rules at his will.

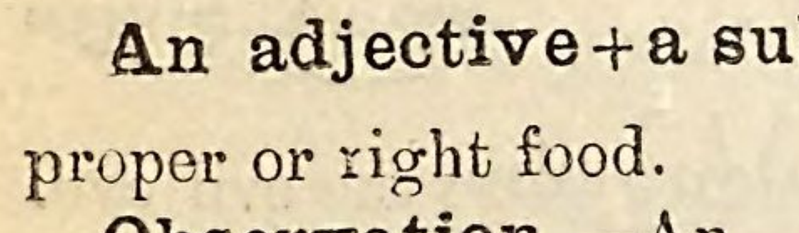
10. A preposition+a substantive; *e. g.*,  fit for drinking purposes. [water.

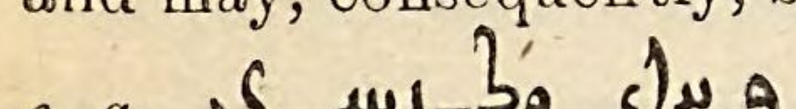
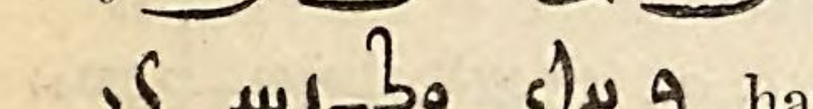
11. A prefix+a substantive; *e. g.*,  [1] drought of

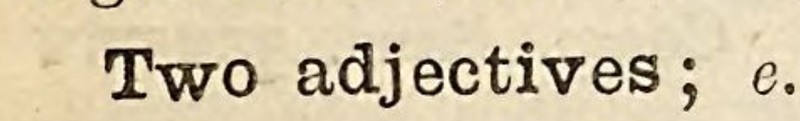
12. An adjective+a root; *e. g.*,  one who kills a righteous person.

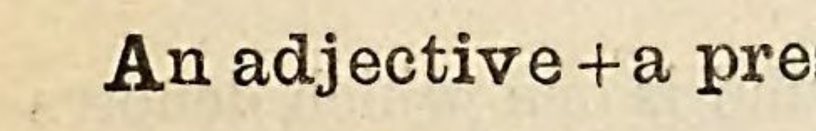
Appositional Determinative (कर्मधारय) Compounds consist of—

Two substantives; *e. g.*,  a child like an Âthravan; a she-camel; a she-ass.

An adjective+a substantive; *e. g.*,  proper or right food.

Observation.—An appositional determinative (कर्मधारय) compound may also be used as the attribute of a substantive, and may, consequently, become an attributive (बहुव्रीहि) compound; *e. g.*,  a long arm (appos. determ. comp.);  having long arms (attrib. comp.). Compare Sans. महाबाहु, a great arm (appos. determ. comp.); महाबाहु, having a great arm (attrib. comp.).

Two adjectives; *e. g.*  wide-flowing.

An adjective+a present participle; *e. g.*,  [2] crying out loudly.

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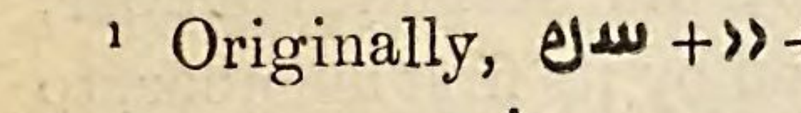
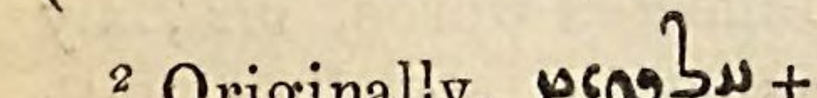
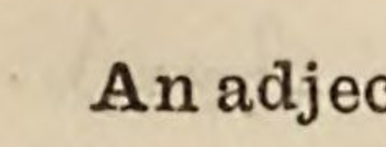
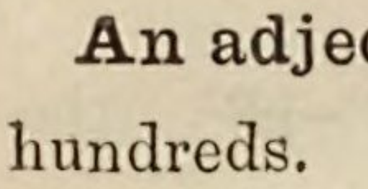
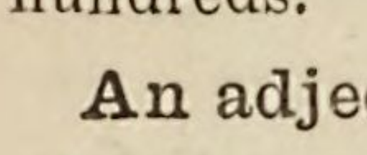
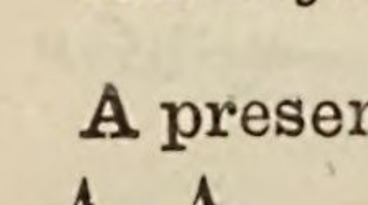
[1] Originally,  ; being euphonically inserted (as in).

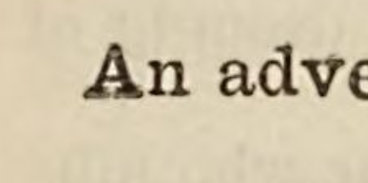
[2] Originally,  ; speaking; rt. to speak.

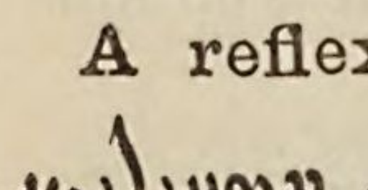
An adjective + a past participle; *e. g.*,  rightly spoken.

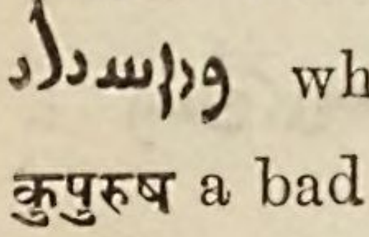
An adjective + a numeral; *e. g.*,  many hundreds.

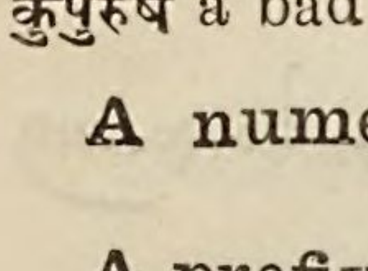
An adjective + a root; *e. g.*,  doing [good actions.

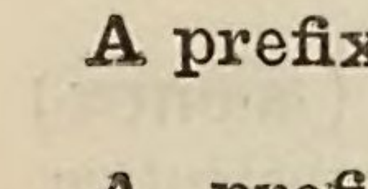
A present participle + a substantive; *e. g.*,  making the trees grow up.

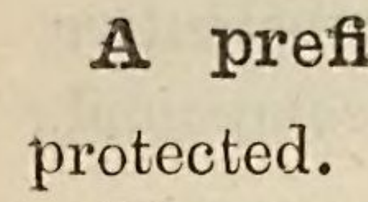
An adverb + a substantive; *e. g.*,  ever in [flame.

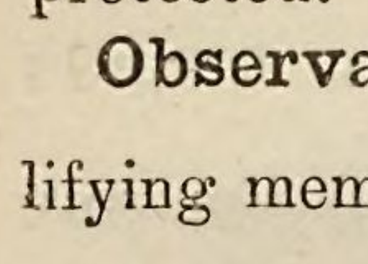
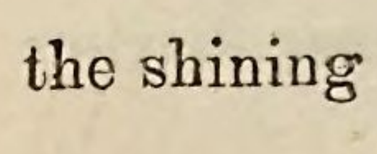
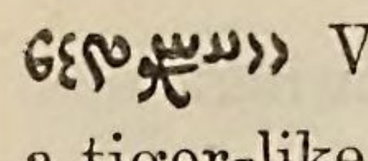
A reflexive pronoun + a substantive; *e. g.*,  one's own carpet.

An interrogative pronoun + a substantive; *e. g.*,  what a woman (lit.), *i.e.*, a bad woman. Compare Sans. कुपुरुष a bad man.

A numeral + a past participle; *e. g.*,  [the only-created.

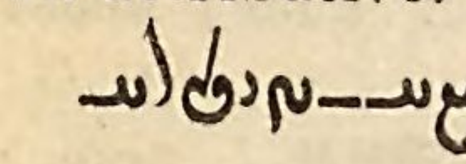
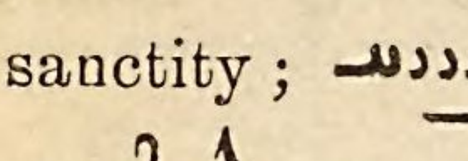
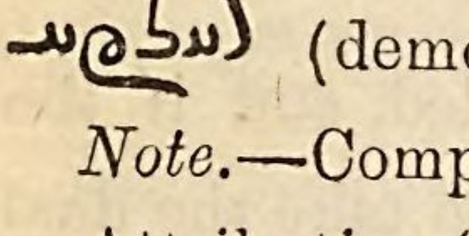
A prefix + a substantive; *e. g.*,  the evil eye.

A prefix + a past participle; *e. g.*,  well-protected.

Observation.—In some Karmadhâraya compounds the qualifying member takes the second place; *e. g.*,  the shining sky (lit.); name of a person. (Compare  Vend. 19, 35);  Comp. Sans. पुरुषव्याघ्र a tiger-like man.

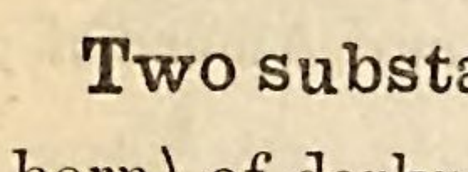
83. "An attributive (बहुव्रीहि) compound is one which denotes something else than what is expressed by its members. It generally attributes that which is expressed by its second member, determined or qualified by what is denoted by its first member, to something denoted by neither of its members. When dissolved, it must be expressed by more than two inflected words, *viz.*, by the two words which are its members, generally standing both in the nominative case, and by a relative or demonstrative pronoun in any case except the nominative. A Bahuvrîhi-compound has

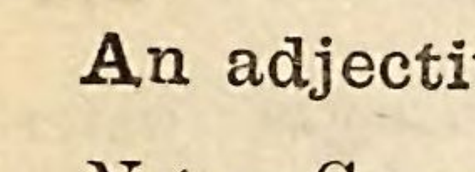
the nature of an adjective and assumes the gender of the word which expresses that of which the Bahuvrîhi-compound forms an attributive."[1] Examples.

 creatures or things which have the seed of sanctity;  one who has weapons of steel;  (demons who ran) in human shape.

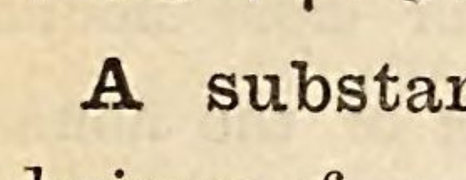
Note.—Compare the Persian compounds بزدل, پیلتن, ماه روي

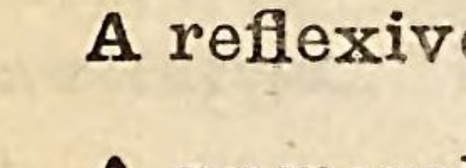
Attributive (बहुव्रीहि) compounds consist of—

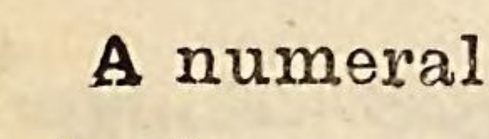
Two substantives; *e. g.*,  the offspring (or born) of darkness. [having yellow ears.

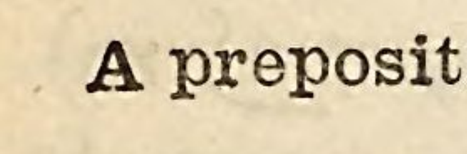
An adjective + a substantive; *e. g.*, 

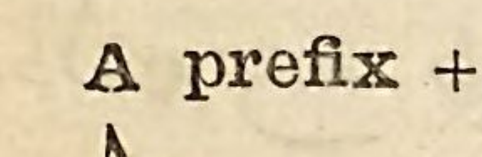
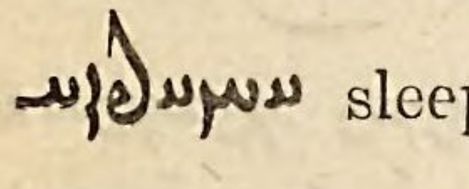
Note.—Compare the Persian compounds پاک دامن, تنگ دست, تیز گام, گران بہا, &c.

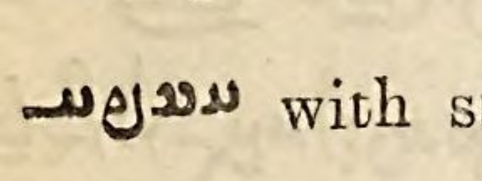
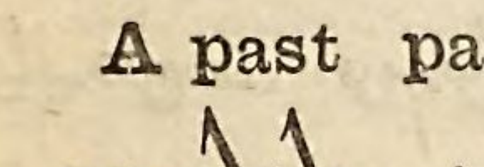
A substantive + an adjective; *e. g.*,  desirous of purity. [self-shod.

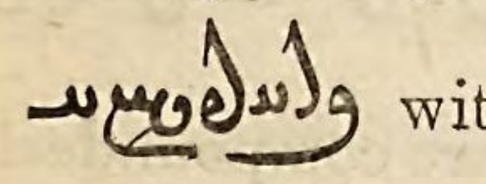
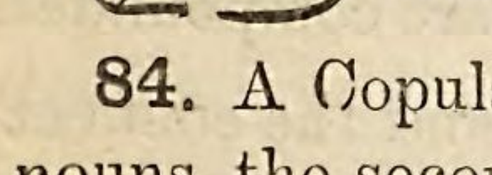
A reflexive pronoun + a substantive; *e. g.*, 

A numeral + a substantive; *e. g.*,  having nine knots. [shapen.

A preposition + a substantive; *e. g.*,  well-

A prefix + a substantive; *e. g.*,  well-armed;  sleepless.

A present participle + a substantive; *e. g.*,   with snorting horses.

A past participle + a substantive; *e. g.*,   with the banners uplifted.

84. A Copulative (द्वन्द्व) compound is one which consists of two nouns, the second member of which takes the dual form, while its first member, as in all compounds, retains the crude base. If the compound were dissolved, its members would have to be expressed

[1] Dr. Kielhorn's Sanskrit Grammar, 3rd Edition, pp. 250-251.

in the singular number with the particle 𐬌𐬀 (and) at the end of each word; as, 𐬀𐬵𐬌𐬀𐬐𐬀𐬎𐬀𐬌 (nom. and acc. dual) beast and man; (if dissolved, 𐬀𐬵𐬌𐬀𐬐𐬀𐬌 𐬐𐬀𐬎𐬀𐬌 nom.; 𐬐𐬀𐬎𐬀𐬌 𐬀𐬵𐬌𐬀𐬐𐬀𐬎𐬀𐬌 acc.).

85. But if these two nouns are not compounded, and if the connecting particle 𐬌𐬀 (and) be dropped, they both take the dual form; as, 𐬵𐬀𐬎𐬀𐬌𐬐𐬀𐬎𐬀𐬌 𐬐𐬀𐬎𐬀𐬌𐬐𐬀𐬎𐬀𐬌 Khordâd and Amerdâd; 𐬐𐬀𐬎𐬀𐬌 𐬀𐬵𐬌 Mithra and Ahura; 𐬐𐬀𐬎𐬀𐬌 𐬀𐬵𐬌 the pupil and his master; 𐬐𐬀𐬎𐬀𐬌 𐬀𐬵𐬌 waters and trees.

86. Further, in the case of the union of two or more nouns without being connected by the particle 𐬌𐬀, each of the nouns takes optionally the dual or the plural form. Examples.

Dual.— 𐬐𐬀𐬎𐬀𐬌𐬐𐬀𐬎𐬀𐬌 𐬀𐬵𐬌 𐬐𐬀𐬎𐬀𐬌𐬐𐬀𐬎𐬀𐬌 𐬀𐬵𐬌 𐬐𐬀𐬎𐬀𐬌𐬐𐬀𐬎𐬀𐬌 𐬀𐬵𐬌 (Y. 57, 28)

(𐬐𐬀𐬎𐬀𐬌 𐬐𐬀𐬎𐬀𐬌𐬐𐬀𐬎𐬀𐬌 𐬀𐬵𐬌. 𐬀𐬵𐬌𐬀𐬐𐬀𐬎𐬀𐬌 𐬐𐬀𐬎𐬀𐬌𐬐𐬀𐬎𐬀𐬌 𐬐𐬀𐬎𐬀𐬌) 𐬐𐬀𐬎𐬀𐬌 𐬐𐬀𐬎𐬀𐬌. 𐬐𐬀𐬎𐬀𐬌 𐬐𐬀𐬎𐬀𐬌𐬐𐬀𐬎𐬀𐬌 𐬀𐬵𐬌. 𐬐𐬀𐬎𐬀𐬌 𐬐𐬀𐬎𐬀𐬌𐬐𐬀𐬎𐬀𐬌 (Yt. 10, 119).

Plural.— 𐬐𐬀𐬎𐬀𐬌𐬐𐬀𐬎𐬀𐬌 𐬐𐬀𐬎𐬀𐬌𐬐𐬀𐬎𐬀𐬌 𐬐𐬀𐬎𐬀𐬌𐬐𐬀𐬎𐬀𐬌 𐬐𐬀𐬎𐬀𐬌𐬐𐬀𐬎𐬀𐬌 𐬐𐬀𐬎𐬀𐬌𐬐𐬀𐬎𐬀𐬌 𐬐𐬀𐬎𐬀𐬌𐬐𐬀𐬎𐬀𐬌 𐬐𐬀𐬎𐬀𐬌𐬐𐬀𐬎𐬀𐬌 𐬐𐬀𐬎𐬀𐬌𐬐𐬀𐬎𐬀𐬌 𐬐𐬀𐬎𐬀𐬌𐬐𐬀𐬎𐬀𐬌 𐬐𐬀𐬎𐬀𐬌𐬐𐬀𐬎𐬀𐬌 𐬐𐬀𐬎𐬀𐬌𐬐𐬀𐬎𐬀𐬌 𐬐𐬀𐬎𐬀𐬌𐬐𐬀𐬎𐬀𐬌 𐬐𐬀𐬎𐬀𐬌𐬐𐬀𐬎𐬀𐬌 𐬐𐬀𐬎𐬀𐬌𐬐𐬀𐬎𐬀𐬌 𐬐𐬀𐬎𐬀𐬌𐬐𐬀𐬎𐬀𐬌 𐬐𐬀𐬎𐬀𐬌𐬐𐬀𐬎𐬀𐬌 𐬐𐬀𐬎𐬀𐬌𐬐𐬀𐬎𐬀𐬌 (Visp. 10, 1). 𐬐𐬀𐬎𐬀𐬌𐬐𐬀𐬎𐬀𐬌𐬐𐬀𐬎𐬀𐬌 𐬐𐬀𐬎𐬀𐬌𐬐𐬀𐬎𐬀𐬌 𐬐𐬀𐬎𐬀𐬌𐬐𐬀𐬎𐬀𐬌 𐬐𐬀𐬎𐬀𐬌𐬐𐬀𐬎𐬀𐬌 𐬐𐬀𐬎𐬀𐬌𐬐𐬀𐬎𐬀𐬌 (Frag. III., 1).

87. When two plural nouns connected by 𐬌𐬀 are compounded, the first noun rejects both the plural termination and the connecting particle, and the second noun, the particle 𐬌𐬀 only; as, 𐬐𐬀𐬎𐬀𐬌𐬐𐬀𐬎𐬀𐬌 𐬐𐬀𐬎𐬀𐬌𐬐𐬀𐬎𐬀𐬌 (orig., 𐬐𐬀𐬎𐬀𐬌𐬐𐬀𐬎𐬀𐬌 𐬐𐬀𐬎𐬀𐬌𐬐𐬀𐬎𐬀𐬌 𐬐𐬀𐬎𐬀𐬌𐬐𐬀𐬎𐬀𐬌) lands and fields. (Yt. 8, 42.)

88. An adverbial (अव्ययीभाव) compound consists of two members, the first of which is a preposition or an adverb, and the second a noun, mostly, in the accusative case. If the compound, which is indeclinable, be dissolved, the first member would govern the second. Examples.—𐬎𐬀𐬌𐬌𐬀𐬛-𐬨 𐬌𐬌𐬱𐬌𐬌𐬀 round the country; 𐬎𐬌𐬀𐬨𐬀𐬌𐬌𐬀 with child; 𐬌𐬌𐬀𐬌𐬌𐬀-𐬌𐬌𐬀𐬌𐬌𐬀 knowingly.

89. Compounds may be compounded again with other simple or compound words; *e. g.*, 𐬵𐬀𐬱𐬨𐬀-𐬌𐬌𐬀𐬌𐬌𐬀𐬱𐬌𐬌𐬀𐬌𐬌𐬀-𐬎𐬀𐬌𐬌𐬀𐬱𐬨𐬀; 𐬵𐬀𐬱𐬨𐬀-𐬎𐬀𐬌𐬀-𐬎𐬀𐬌𐬌𐬀𐬱𐬌𐬌𐬀-𐬀𐬌𐬎𐬀.

In Avesta, most compounds are of two words; of three, there are a few, but of four, a fewer still.

Chapter III.

Declension of Nouns Substantive and Adjective.

90. The declension of adjectives does not, in general, differ from that of substantives. Nouns substantive and adjective have three genders, *viz.*, masculine, feminine and neuter. Adjectives assume the gender of the substantives which they qualify. Declension consists in the addition to the nominal base of certain terminations, which denote the various cases in the different numbers.

Note.—A few substantives are indeclinable; as, 𐬌𐬌𐬀𐬌𐬌𐬀𐬛, 𐬀𐬌𐬀𐬌𐬌𐬀, 𐬀𐬱𐬌𐬌𐬀, 𐬀𐬱𐬱𐬌𐬌𐬀, 𐬀𐬎𐬌𐬌𐬀, &c.

91. Nouns substantive and adjective have three numbers, *viz.*, singular, dual and plural.

There are eight cases in each number, *viz.*, Nominative (Nom.), Accusative (Acc.), Instrumental (Instr.), signifying 'by, with, by means of'; Dative (Dat.), 'to, for'; Ablative (Abl.), 'away from, from'; Genitive (Gen.), 'of'; Locative (Loc.), 'in, into, at, towards'; Vocative (Voc.), in which a person or thing is addressed.

92. Table of Case-Terminations added to nominal bases.

	Singular.		*Dual.*	*Plural.*
Nom.	[1] 𐬀𐬵, [1] 𐬎𐬹	𐬐𐬹: (*i.e.*, स्)	[2] 𐬀𐬌 औ	𐬀𐬵: (*i.e.*, अस्) [3] 𐬀𐬀𐬵
Acc.	𐬌, [4] 𐬌𐬌	अम्	[2] 𐬀𐬌 औ	𐬀𐬵: (*i.e.*, अस्) [3] 𐬀𐬀𐬵

[1] After bases ending in 𐬀𐬌 or 𐬀𐬵, 𐬀 is added as the termination of the nom. sing.; in all the remaining bases, 𐬎𐬹 is used; *e. g.*, 𐬎𐬹𐬌𐬀𐬵, 𐬎𐬹𐬌𐬀𐬎𐬹, 𐬎𐬹𐬌𐬀𐬵𐬐𐬹, 𐬎𐬹𐬌𐬀𐬵, &c.

[2] Sometimes, in nominal bases ending in 𐬀𐬌 and 𐬀𐬵, 𐬎𐬹 is substituted for 𐬀𐬌; as, 𐬎𐬹𐬌𐬀𐬌𐬀𐬵, 𐬎𐬹𐬌𐬀𐬌𐬀𐬵𐬐𐬹, 𐬎𐬹𐬌𐬀𐬎𐬹, &c. Bases ending in 𐬀 and 𐬌 form their nominative and accusative dual either by retaining or lengthening their final without adding any termination; as, 𐬌𐬀𐬌𐬀𐬵𐬐𐬹𐬌𐬀𐬌𐬀𐬵, 𐬌𐬀𐬌𐬀𐬵𐬌𐬀𐬌𐬀𐬵, 𐬌𐬀𐬎𐬹𐬌𐬀𐬎𐬹, 𐬌𐬀𐬵𐬌𐬀𐬌 (𐬀𐬎𐬌) two fingers.

[3] The original case-termination is 𐬀𐬎𐬀𐬵 or 𐬀𐬌𐬵, which is rare; as, 𐬀𐬌𐬀𐬵𐬎𐬎𐬹𐬀𐬵 (=𐬀𐬎𐬀𐬵 + 𐬀𐬎𐬹𐬀𐬵); similarly, 𐬀𐬎𐬀𐬵𐬎𐬎𐬹𐬀𐬵𐬐𐬹, 𐬀𐬌𐬀𐬵𐬎𐬌𐬀𐬵, 𐬀𐬌𐬀𐬵𐬎𐬎𐬹𐬌𐬀𐬵𐬐𐬹, &c. 𐬀𐬌𐬵 in its shortened forms became 𐬀𐬀𐬵, 𐬌𐬵, 𐬀𐬵, which are commonly met with; as, 𐬌𐬹𐬌𐬀𐬵 (=𐬌𐬹𐬌𐬀𐬌𐬵), 𐬀𐬌𐬀𐬵𐬐𐬹 (=𐬀𐬌𐬵 + 𐬀𐬀𐬵), 𐬌𐬹𐬌𐬀𐬵-𐬐𐬹𐬌𐬀𐬎𐬹 (=𐬌𐬵 + 𐬀𐬀𐬵), 𐬌𐬀𐬌𐬀𐬵𐬐𐬹𐬌𐬀𐬎𐬹 (=𐬀𐬵 + 𐬌𐬀𐬌𐬀𐬵𐬐𐬹), &c. In the Gâthâ dialect we sometimes meet with 𐬎𐬎𐬹𐬵, 𐬎𐬌𐬵, 𐬎𐬀𐬵, instead of 𐬀𐬀𐬵, 𐬌𐬵 or 𐬀𐬵; as, 𐬎𐬎𐬹𐬌𐬀𐬵𐬐𐬹, 𐬀𐬀𐬌𐬀𐬵𐬎𐬎𐬹𐬌𐬀𐬵𐬐𐬹, 𐬀𐬀𐬌𐬀𐬵𐬎𐬌𐬀𐬵.

[4] Vowel bases add 𐬌, and consonantal bases, 𐬌𐬌; as, 𐬌𐬀𐬎𐬎𐬹𐬀𐬵 (=𐬌 + 𐬎𐬎𐬹𐬀𐬵), 𐬌𐬌𐬀𐬎𐬎𐬹𐬀𐬵𐬐𐬹 (𐬌𐬌 + 𐬀𐬎𐬎𐬹𐬀𐬵𐬐𐬹), &c.

Instr.	ా	आ	ాభ్యామ్[2]	ాభిః (*i.e.*, भिस्)
Dat.	ాయ	ए	ాభ్యామ్[2]	ేభ్యః[3] (*i.e.*, भ्यस्)
Abl.	[1]ాయ	अः (*i.e.*, अस्)	ాభ్యామ్[2]	ేభ్యః[3] (*i.e.*, भ्यस्)
Gen.	ాయ	अः (*i.e.*, अस्)	ాయోः (*i.e.*, ओस्)	ాకు आम्
Loc.	ా[4]	ి	ాయొ	ాయోः (*i.e.*, ओस्)
Voc. crude form[6], or same as nom. sing.			same as nom. dual,	{ ాలు, ాలారా[5] / ాలూ, ాలారా } same as nom. plu.[7]

[1] In some cases, ా, ాల or ాలా is substituted for ాయ; *e. g.*, ాయనలు, ాలనితనాయ, ాలనాయనుడగు.

[2] Nominal bases ending in vowels sometimes take the termination ాభ్ or ాభ్యమ్; as, ాభ్యమ్ instr. dual; ాభ్యమ్ dat. dual; ాభ్యనాయ abl. dual; ాభ్ (an eye-brow) forms its dat. dual ాభ్యం. Compare Sanskrit भ्याम् (in अग्निभ्याम्, गुरुभ्याम्, &c.).

[3] Occasionally, ేభ్య is changed to ేభ్యా or ేభ్యమ్; as, ాయ ేభ్యా, ేభ్యమ్, ేభ్యమ్ [ాయ

[4] Sometimes, though seldom, ాం; as, ాం, ాం,

[5] ాలు or ాలారా is used after ా, ా and ి; in all other cases it is changed to ాలు or ాలారా; as, ాలారా, ాలారా, ాలారా; but, ాలు, ాలు, ాలారా, ాలారా, ాలు

[6] Some feminine nouns ending in ా or ు form their voc. sing. in ా; as, ాలా (fr. ాలు), ాయా (fr. ాయు). A few nouns ending in consonants have their voc. sing. same as the nom. sing.; as, ాత (fr. ాతలు), ాత (fr. ాతలు); ాత, ాత, &c.

93. The above case-terminations undergo various changes, especially when added to bases ending in vowels; these changes are best learnt from the paradigms given under the various declensions. Terminations beginning with vowels may, for convenience sake, be called **vowel**-terminations, terminations beginning with consonants, **consonantal**-terminations.

According to the final letter of the base, the Declension of nouns substantive and adjective is divided into—

(1) Declension of bases ending in vowels or Declension of **vowel-bases**; and

(2) Declension of bases ending in consonants or Declension of **consonantal bases.**

☞ It should be noted that all the inflected forms of nouns, given in the following paradigms, are not actually found in the sacred writings. The Avesta literature being very limited, the student will meet with some particular inflected forms of one noun; while the complement is supplied from some other noun of the same base. These paradigms will help the student in remembering the rules. The examples of the inflected forms of nouns given below the paradigms are such as are *actually* met with in Avesta. Though the regular forms of inflected nouns are numerous and frequent, the variations from the prescribed rules are not few, as will be seen from the examples.

Declension of crude bases ending in vowels.

94. *Bases ending in* 𐬨𐬀- *Masculine.*

Remarks.—In the nom. sing., the final of the base unites with the case-termination to 𐬵, except when followed by 𐬨𐬌 or 𐬎𐬌. The abl. sing. optionally takes 𐬨𐬎𐬱, and before the enclitic particle 𐬨𐬌, 𐬎𐬱, instead of the termination. In the gen. sing., 𐬎𐬎 is substituted for 𐬨𐬨. The gen. du. inserts 𐬛 before the termination. The loc. du. substitutes 𐬵𐬛 for 𐬨𐬵𐬨. The nom. and acc. plu. generally take the terminations 𐬵𐬎𐬹𐬨

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[7] The crude form is generally used in the case of nominal bases ending in 𐬨; as, 𐬨𐬌𐬎𐬎𐬨 𐬨𐬎𐬎𐬨, 𐬨𐬀𐬎𐬎𐬨𐬨, 𐬨𐬀𐬎𐬎𐬎𐬨𐬨, &c.

and , respectively, instead of . These (*viz.*, [1] and), being coalesced with the preceding vowel, become and . In some cases, the acc. plu. ends in or . The crude base itself is often used for the nom. and acc. plu. The instr. plu. substitutes [2] for . The terminations , and ( ) insert before them. The gen. plu. substitutes, in most cases, for .

☞ It should be remembered that crude nominal bases ending in are either masculine or neuter, except those ending in the secondary suffix ; *e. g.*, , , &c. These are either masculine or feminine.

Caution.—When final letters of nominal crude bases come in contact with initial letters of case-terminations, the rules of euphonic changes (*sandhi*) must be observed.

95. (a son)—MASCULINE.

	Singular.	*Dual.*	*Plural.*
Nom.	[3]		
Acc.			
Instr.			

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[1] Compare with Vedic असस्; *e. g.*, देवासस्=

[2] Compare Vedic ऐस्; *e. g.*, नद्यैस् (from नदी a river).

[3] But when followed by the enclitic particle or ,

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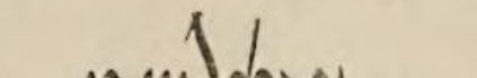
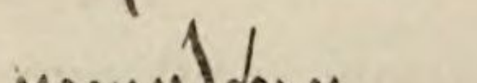
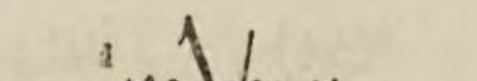
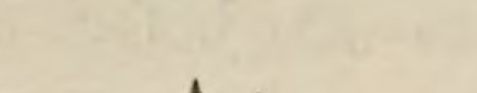
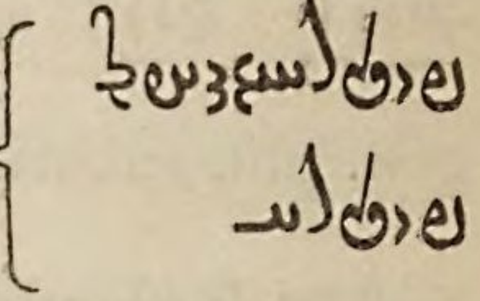
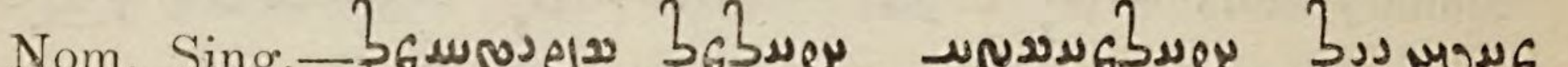
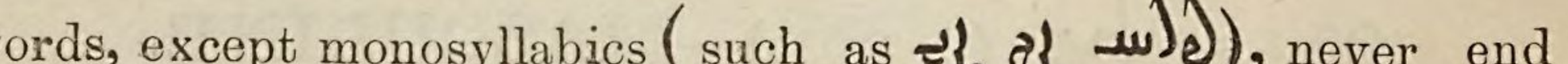
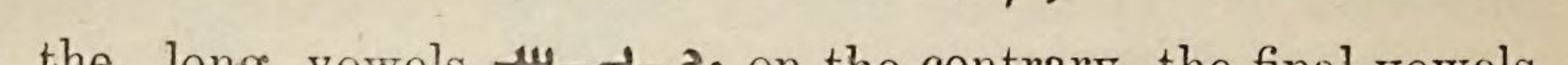
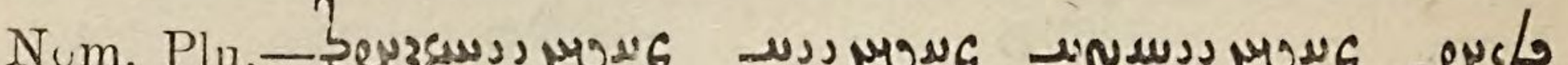
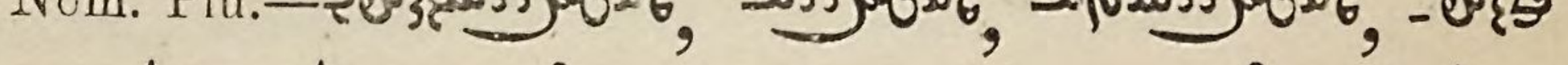
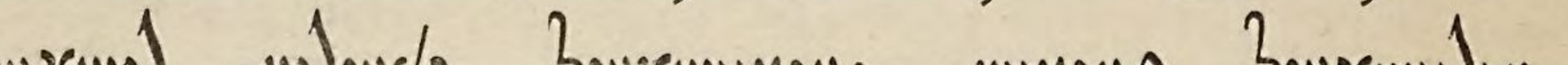
	Singular.	*Dual.*	*Plural.*
Dat.			
Abl.			
Gen.			
Loc.			
Voc.			

96. Other inflected forms, both regular and irregular, of the same base:—

Nom. Sing.—  , &c.

Nom. and Acc. Dual.— (Gâthaic) two hosts. It should be noted that Avestaic words, except monosyllabics (such as ), never end in the long vowels  ; on the contrary, the final vowels, in the Gâthâ dialect, are invariably long.

Nom. Plu.—  (base ). Mark  Yt. 8, 48.

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[1] But when followed by the enclitic particle

Acc. Sing.—𐬀𐬀𐬵𐬌𐬎𐬌𐬀𐬵𐬌𐬎, 𐬀𐬀𐬹𐬌𐬎, &c. Besides the final 𐬀 changing its preceding ـد to 𐬄, 𐬇 (Gâth.), the accusative singular of nominal bases ending in ـد also terminates in 𐬀𐬌, 𐬀𐬍, 𐬀, 𐬀𐬇, 𐬀𐬈, 𐬀𐬹; *e. g.*, 𐬀𐬌𐬵𐬎 (=𐬀+𐬌𐬌𐬌𐬵𐬎); 𐬀𐬍𐬴𐬵𐬎 (=𐬀+𐬌𐬌𐬴𐬵𐬎); 𐬀𐬍𐬀𐬵𐬎𐬎, also 𐬀𐬀𐬍𐬀𐬵𐬎𐬎 (=𐬀+ـ𐬌𐬀𐬵𐬎𐬎); 𐬀𐬀𐬵𐬀𐬵𐬎𐬀, also 𐬀𐬍𐬵𐬀𐬵𐬎𐬀, 𐬀𐬹𐬵𐬀𐬵𐬎𐬀 (=𐬀+ـ𐬌𐬌𐬵𐬀𐬵𐬎𐬀); similarly, 𐬀𐬍𐬵𐬀𐬵𐬎𐬀𐬍𐬹, also 𐬀𐬀𐬵𐬀𐬵𐬎𐬀𐬍𐬹 Geld. Yt. 15, 31; 𐬀𐬌𐬵𐬀𐬵𐬎𐬀 (=𐬀+𐬌𐬌𐬌𐬵𐬀𐬵𐬎𐬀); also, 𐬀𐬇𐬵𐬀𐬵𐬎𐬀 Geld. Yt. 8, 28; 𐬀𐬌𐬴𐬵𐬀𐬵𐬎𐬀 (=𐬀+ـ𐬌𐬌𐬌𐬴𐬵𐬀𐬵𐬎𐬀); 𐬀𐬇𐬵𐬎 (=𐬀+ـ𐬌𐬌𐬵𐬎); 𐬀𐬌𐬵𐬀𐬵𐬎𐬀𐬴𐬵𐬎 (=ـ𐬌𐬌𐬌𐬵𐬀𐬵𐬎𐬀𐬴𐬵𐬎 +𐬀); 𐬀𐬹𐬴𐬵𐬎 (=𐬀+𐬌𐬌𐬴𐬵𐬎). For particulars, see pp. 28-30.

Acc. Plu.—𐬀𐬵𐬀𐬹𐬵𐬎𐬀, 𐬵𐬀𐬹𐬵𐬎𐬀, 𐬀𐬵𐬀𐬵𐬎𐬵𐬎, ـ𐬎𐬌𐬌𐬵𐬀𐬵𐬀𐬌𐬌𐬵𐬎𐬀, 𐬵𐬀𐬌𐬌𐬵𐬀𐬵𐬀𐬌𐬌𐬵𐬎𐬀, ـ𐬎𐬌𐬌𐬵𐬀𐬵𐬀𐬌𐬌𐬵𐬎, ـ𐬎𐬌𐬌𐬵𐬀𐬵𐬀𐬌𐬌𐬵𐬎 𐬀𐬀𐬵𐬎𐬀, ـ𐬎𐬌𐬌𐬵𐬀𐬵𐬀𐬌𐬌𐬵𐬎

Vedic nouns in अ have एभिस् instead of ऐस् (Benfey).

Dat. Sing.— देवमीळ्हाय, वृत्रघ्ने, वाजसातये, गविष्टये, अग्नये, पुरुहूताय, पुरुदस्माय, ऊर्जो नपात्. Mark viii. 24; Gen. xxxvii. 7; Visp. 15, 2.

Dat. Du.—देवमीळ्हाभ्याम्, वृत्रघ्नी, वाजसातमाभ्याम्, गविष्टी, अग्नी, पुरुहूतौ, पुरुदस्मौ, ऊर्जो नपातौ

Abl. Sing.—देवमीळ्हात्, वृत्रघ्नेः, वाजसातेः, गविष्टेः, अग्नेः, पुरुहूतात्, पुरुदस्मात्, ऊर्जो नपातः

Abl. Du.—देवमीळ्हाभ्याम्, वृत्रघ्नी, वाजसातमाभ्याम्, गविष्टी, अग्नी, पुरुहूतौ, पुरुदस्मौ, ऊर्जो नपातौ

Abl. Plu.—देवमीळ्हेभ्यः, वृत्रघ्नेभ्यः, वाजसातिभ्यः, गविष्टिभ्यः, अग्निभ्यः, पुरुहूतेभ्यः, पुरुदस्मेभ्यः, ऊर्जो नपातिभ्यः

Gen. Sing.—देवमीळ्हस्य, वृत्रघ्नेः, वाजसातेः, गविष्टेः, अग्नेः, पुरुहूतस्य, पुरुदस्मस्य, ऊर्जो नपातेः

Dat. Plu.—देवमीळ्हेभ्यः, वृत्रघ्निभ्यः, वाजसातिभ्यः, गविष्टिभ्यः, अग्निभ्यः, पुरुहूतेभ्यः, पुरुदस्मेभ्यः, ऊर्जो नपातिभ्यः

Loc. Sing.—देवमीळ्हे, वृत्रघ्नि, वाजसातौ, गविष्टौ, अग्नौ, पुरुहूते, पुरुदस्मे, ऊर्जो नपातौ

Loc. Du.—देवमीळ्हयोः, वृत्रघ्न्योः, वाजसात्योः, गविष्ट्योः, अग्न्योः, पुरुहूतयोः, पुरुदस्मयोः, ऊर्जो नपात्योः

Loc. Plu.—देवमीळ्हेषु, वृत्रघ्निषु, वाजसातिषु, गविष्टिषु, अग्निषु, पुरुहूतेषु, पुरुदस्मेषु, ऊर्जो नपातिषु

Instr. Plu.—देवमीळ्हैः, वृत्रघ्निभिः, वाजसातिभिः, गविष्टिभिः, अग्निभिः, पुरुहूतैः, पुरुदस्मैः, ऊर्जो नपातिभिः (also ऊर्जो नपातीभिः Geld. Yt. 16, 7).

Voc. Sing.—देवमीळ्ह, वृत्रघ्ने, वाजसातये, गविष्टये, अग्ने, पुरुहूत, पुरुदस्म, ऊर्जो नपातः

Voc. Du.—देवमीळ्हौ, वृत्रघ्नी, वाजसातमौ, गविष्टी, अग्नी, पुरुहूतौ, पुरुदस्मौ, ऊर्जो नपातौ

Voc. Plu.—देवमीळ्हाः, वृत्रघ्नयः, वाजसातयः, गविष्टयः, अग्नयः, पुरुहूताः, पुरुदस्माः, ऊर्जो नपातः

Nota.—Some efficacious doctrines. Mark viii. 24; Instr. Plu. वाजसातिभिः (base वाजसाति an ear); with (their) देवमीळ्हैः, वृत्रघ्निभिः, पुरुहूतैः, पुरुदस्मैः, ऊर्जो नपातिभिः (fr. वाजसाति, गविष्टि, अग्नि, पुरुहूत, पुरुदस्म, ऊर्जो नपात्)—Sing. Abl. वाजसातेः, गविष्टेः, अग्नेः, पुरुहूतात्, पुरुदस्मात्, ऊर्जो नपातेः

Gen. Du.—

Gen. Plu.—

also,

Loc. Sing.— (also Geld.; fr.); . It should be remembered that at the end of a word is always shortened to , except when followed by the enclitic particle or ; *e. g.*, ... ; . Sometimes, especially in the Gâthâ dialect, the final is changed to ; *e. g.*, . In some cases, is substituted for in the loc. sing.; *e. g.*, . Sometimes, though rarely, the final of the base is dropped before ; *e. g.*, (also fr.); (also, fr. ; in the same place).

Loc. Du.— Geld. Y. 44, 14;

Loc. Plu.— (Geld.; on the backs); (base); (Yt. 10, 40.) on the heads.

Voc. Sing.—

compara. adj.); (O Mazda, Thou) most wise!

Voc. Du.— (Justi) Visp. 12, 5.

Voc. Plu.—

97. The feminine base of adjectives ending in -u and of substantives in -u which admit of a feminine, is most commonly formed by the addition of the feminine suffix -i to the masculine base; *e. g.*, (mas.) dear; fem., (mas.) a grandfather; fem., (mas.) an uncle; fem., (mas. or neut.) beautiful; fem., (mas. or neut.) strong; fem., &c. But in several instances, the feminine base is formed by substituting the feminine suffix -e for the final -u; *e. g.*, (mas.) a Dev; fem., (mas. or neut.) first; fem.,

98. Bases ending in the Secondary Suffix -ma—Masculine and Feminine.

These are mostly abstract substantives; their inflected forms as found in Avesta are given below:—

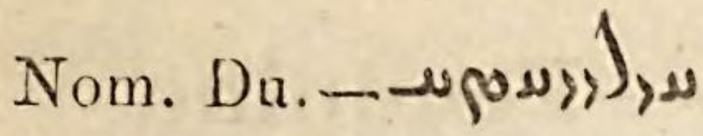
Nom. Sing.— (Geld. note) Visp. 12, 1.

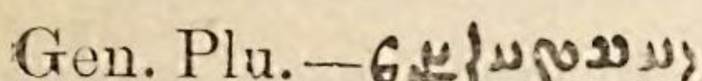
Acc. Sing.— (fem.); (mas.).

Instr. Sing.—

Dat. Sing.—

Gen. Sing.—

Nom. Du.—  (fem.) two mountains.

Gen. Plu.— 

Loc. Plu.—

99. Bases ending in ـد —Neuter.

Note.—The declension of the masculine and neuter nouns of the same base differs in the nominative and accusative only[1]; while all the other cases are alike.

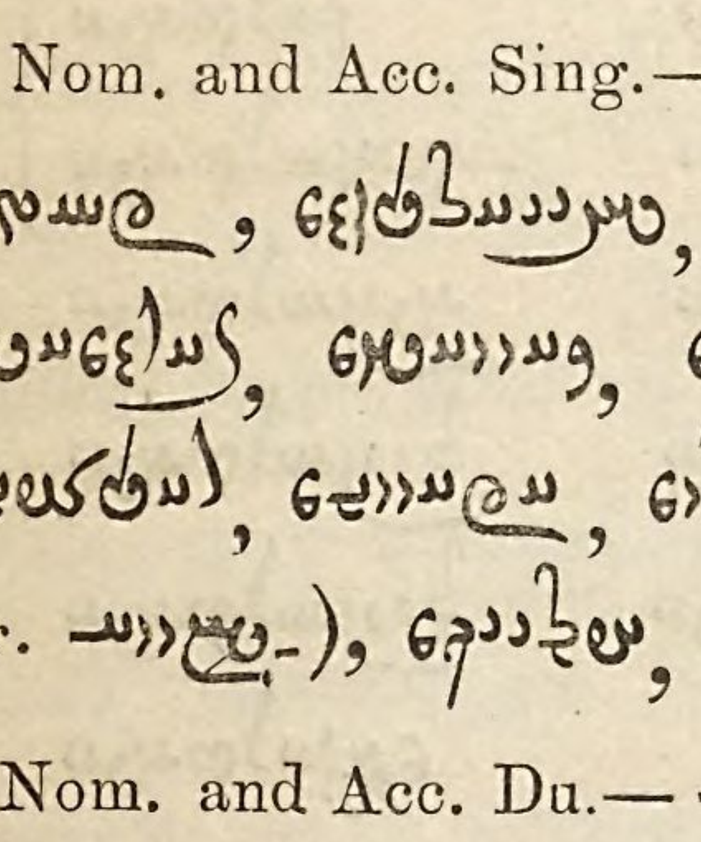
Remarks.—The neuters ending in ـد affix in the nom. and acc. sing. To the nom. and acc. dual and plural, no case-termination is affixed, only the crude form being used. The remaining cases are like those of the mas. of the same base.

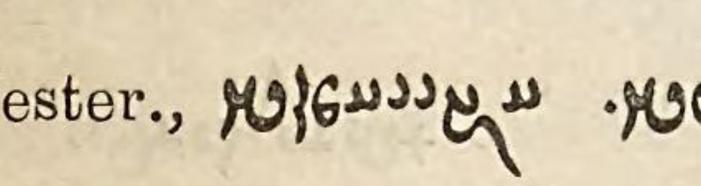
ـدس (truthfulness)—Neuter.

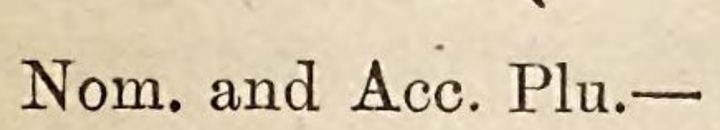
	Singular.	*Dual.*	*Plural.*
Nom.		ـدس	ـدس
Acc.		ـدس	ـدس

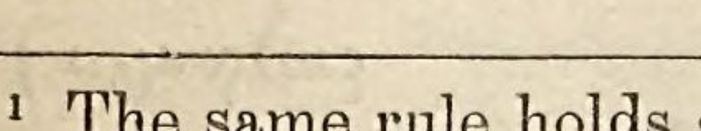
☞ The rest of the cases follow the analogy of (mas.).

100. Other inflected forms of the same base :—

Nom. and Acc. Sing.— 

Nom. and Acc. Du.— 

Wester.,  Geld. Yt. 19, 32.

Nom. and Acc. Plu.—  .

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[1] The same rule holds good in Sanskrit and Latin ; as, Sans. मनस्, गतम् ; Lat. Regum, Opus (nom. and acc. sing.).

101. Bases ending in ས—Feminine.

Note.—Crude bases ending in ས are, in most cases, feminine.

Remarks.—In the nom. and voc. sing., the final ས is changed to ར, sometimes, to ས, and no termination is added. In the instr., dat., abl. and gen. sing., the final ས is shortened, and དད is inserted before the case-termination. The loc. sing. is formed either by shortening or dropping the final vowel and substituting དའི for the termination. Before the termination of the gen. plu., the final of the base is shortened, and ཀྱི is substituted, in most cases, for ཀྱི. The nom. and acc. du. optionally take ས for ར.

102. སྐྱེས་བུ (an instrument)—Feminine.

	Singular.	*Dual.*	*Plural.*
Nom.	སྐྱེས་བུ་ སྐྱེས་བུ	སྐྱེས་བུ་ སྐྱེས་བུ	སྐྱེས་བུ སྐྱེས་བུ་ནམ་
Acc.	སྐྱེས་བུ་ཡོ	སྐྱེས་བུ་ སྐྱེས་བུ	སྐྱེས་བུ སྐྱེས་བུ་ནམ་
Instr.	སྐྱེས་བུ་དིས་	སྐྱེས་བུ་གིས་	སྐྱེས་བུ་རྣམས་
Dat.	སྐྱེས་བུ་ལའོ་སྟེ	སྐྱེས་བུ་གཉིས་	སྐྱེས་བུ་རྣམས་ཀྱི
Abl.	སྐྱེས་བུ་ལས་ཏེ	སྐྱེས་བུ་གཉིས་	སྐྱེས་བུ་རྣམས་ཀྱི
Gen.	སྐྱེས་བུ་ལའི་ཡི	.....	སྐྱེས་བུ་རྣམས་ཀྱི
Loc.	སྐྱེས་བུ་ལ་ སྐྱེས་བུ་	.....	སྐྱེས་བུ་རྣམས་སུ
Voc.	སྐྱེས་བུ་ སྐྱེས་བུ	སྐྱེས་བུ་	སྐྱེས་བུ སྐྱེས་བུ་ནམ་

103. Other inflected forms, both regular and irregular, of the same base :—

Nom. Sing.—𐬵𐬀𐬙𐬀𐬌, 𐬵𐬀𐬙𐬀𐬌𐬎𐬀, 𐬵𐬀𐬙𐬀𐬌𐬎𐬀𐬌, 𐬵𐬀𐬙𐬀𐬌𐬎𐬀𐬌𐬎𐬀, 𐬵𐬀𐬙𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀, (Geld. 𐬵𐬀𐬙𐬀𐬌𐬎𐬀𐬌𐬎𐬀 Yt. 16, 3); 𐬵𐬀𐬙𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀, 𐬵𐬀𐬙𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌, 𐬵𐬀𐬙𐬀𐬌𐬎𐬀 (fr. 𐬵𐬀𐬙𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀), 𐬵𐬀𐬙𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌, 𐬵𐬀𐬙𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀 (from 𐬵𐬀𐬙𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀), 𐬵𐬀𐬙𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌, 𐬵𐬀𐬙𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀 Yt. 13, 99.

Nom. Du.—𐬵𐬀𐬙𐬀𐬌𐬎𐬀𐬌𐬎𐬀, 𐬵𐬀𐬙𐬀𐬌𐬎𐬀, 𐬵𐬀𐬙𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀

Nom. and Acc. Plu.—𐬵𐬀𐬙𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀, 𐬵𐬀𐬙𐬀𐬌𐬎𐬀𐬌𐬎𐬀, 𐬵𐬀𐬙𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀, 𐬵𐬀𐬙𐬀𐬌𐬎𐬀 (also, 𐬵𐬀𐬙𐬀𐬌𐬎𐬀 Geld. Gâh. 4, 9.), &c. 𐬵𐬀 is a phonetic change of 𐬵𐬀𐬌𐬎𐬀 at the end of words ; 𐬵𐬀 always takes a redundant 𐬌𐬎𐬀 after it, when followed by the enclitic particle 𐬵𐬀𐬌𐬎𐬀 or 𐬵𐬀𐬌𐬎𐬀𐬌; *e. g.*, 𐬵𐬀𐬙𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀, 𐬵𐬀𐬙𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎

Dat. Sing.—𐬵𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎

Voc. Sing.—

Voc. Plu.—

Bases ending in -—Masculine.

104. Masculine nouns ending in - are very few, and, for the most part, compounds, the second member of which is the verbal root ; as, , , , , , &c.

REMARKS.—The nom. and acc. plu. substitute and , , respectively, for the case-termination. In the voc. sing., the final - is shortened. The gen. plu. shortens the final of the base and substitutes for .

105. (All-knowing); (Evil-knowing)—Masculine.

	Singular.	*Plural.*
Nom.	[1]	
Acc. (Yt. 5,82).		
Instr.		
Dat.		
Abl.		

[1] As, (Y. 12, 5).

	Singular.	*Plural.*
Gen.	𐬎𐬌𐬵𐬎𐬀𐬨𐬀 [1] 𐬎𐬌𐬵𐬎𐬀𐬨𐬀𐬌𐬨𐬀𐬱𐬀 𐬎𐬌𐬵𐬎𐬀𐬨𐬀	𐬎𐬌𐬵𐬎𐬀𐬨𐬀𐬌𐬨𐬀𐬱𐬀
Loc.	𐬎𐬌𐬵𐬎𐬀𐬨𐬀𐬌	𐬎𐬌𐬵𐬎𐬀𐬨𐬀𐬌𐬨𐬀𐬱𐬀𐬱𐬀
Voc.	𐬎𐬌𐬵𐬎𐬀𐬨𐬀	𐬎𐬌𐬵𐬎𐬀𐬨𐬀𐬌𐬨𐬀𐬱𐬀

106. Other inflected forms of the same base :—

Nom. Sing.—𐬎𐬌𐬵𐬎𐬀𐬨𐬀, 𐬎𐬌𐬵𐬎𐬀𐬨𐬀𐬌𐬨𐬀𐬱𐬀, 𐬎𐬌𐬵𐬎𐬀𐬨𐬀𐬌𐬨𐬀𐬱𐬀, 𐬎𐬌𐬵𐬎𐬀𐬨𐬀𐬌𐬨𐬀𐬱𐬀

Nom. Plu.—𐬎𐬌𐬵𐬎𐬀𐬨𐬀𐬌𐬨𐬀𐬱𐬀

Acc. Sing.—𐬎𐬌𐬵𐬎𐬀𐬨𐬀𐬌, 𐬎𐬌𐬵𐬎𐬀𐬨𐬀𐬌𐬨𐬀𐬱𐬀, 𐬎𐬌𐬵𐬎𐬀𐬨𐬀𐬌𐬨𐬀𐬱𐬀

Acc. Plu.—𐬎𐬌𐬵𐬎𐬀𐬨𐬀𐬌𐬨𐬀𐬱𐬀

Dat. Sing.—𐬎𐬌𐬵𐬎𐬀𐬨𐬀𐬌𐬨𐬀𐬱𐬀; also, 𐬎𐬌𐬵𐬎𐬀𐬨𐬀𐬌𐬨𐬀𐬱𐬀 Vend. 14, 9.

Dat. Plu.—𐬎𐬌𐬵𐬎𐬀𐬨𐬀𐬌𐬨𐬀𐬱𐬀, 𐬎𐬌𐬵𐬎𐬀𐬨𐬀𐬌𐬨𐬀𐬱𐬀, 𐬎𐬌𐬵𐬎𐬀𐬨𐬀𐬌𐬨𐬀𐬱𐬀

Gen. Sing.—𐬎𐬌𐬵𐬎𐬀𐬨𐬀𐬌𐬨𐬀𐬱𐬀

Gen. Plu.—𐬎𐬌𐬵𐬎𐬀𐬨𐬀𐬌𐬨𐬀𐬱𐬀 (orig., 𐬎𐬌𐬵𐬎𐬀𐬨𐬀 + 𐬱𐬀𐬌𐬨𐬀𐬱𐬀) Y. 61, 3.

Voc. Sing.—𐬎𐬌𐬵𐬎𐬀𐬨𐬀𐬌𐬨𐬀𐬱𐬀, 𐬎𐬌𐬵𐬎𐬀𐬨𐬀𐬌𐬨𐬀𐬱𐬀 Geld. Y. 8, 5; Y. 52, 5; also 𐬎𐬌𐬵𐬎𐬀𐬨𐬀𐬌𐬨𐬀𐬱𐬀; 𐬎𐬌𐬵𐬎𐬀𐬨𐬀𐬌𐬨𐬀𐬱𐬀

Voc. Plu.—𐬎𐬌𐬵𐬎𐬀𐬨𐬀𐬌𐬨𐬀𐬱𐬀 Y. 65, 12.

107. Bases ending in ˀ Masculine and Feminine :—

Remarks.—The instr. sing. retains the crude form. In the dat. sing., the final of the base is guṇated (*i.e.*, changed to its guṇa equivalent) before the termination. The abl. and gen. sing.,

[1] As, 𐬎𐬌𐬵𐬎𐬀𐬨𐬀𐬌𐬨𐬀𐬱𐬀 𐬱𐬀𐬌𐬨𐬀𐬱𐬀 (Y. 30, 9; Y. 31, 4).

after changing the final 𑀤 to 𑀫𑁆𑀤, substitute 𑁆𑀦 and 𑁆𑀢 for 𑁆𑀦𑁆𑀤 and 𑁆𑀦𑁆𑀤, respectively. The loc. sing. forms are rare; the final 𑀤 is changed to 𑁆𑀦 or 𑁆𑀢 and no termination is affixed. In the voc. sing., the vowel of the base is, in most cases, changed to 𑀫. The nom. and acc. dual retain only the crude form. In the nom. and acc. plu., the final vowel is guṇated before the termination. The acc. plu. is, in several cases, formed by affixing 𑀫𑁄 instead of the termination. The gen. plu. mostly substitutes 𑀸𑀡𑀁 for 𑀸𑀡.

108. 𑀧𑀻𑀮𑀯𑀢 (a mountain)—Masculine.

	Singular.	*Dual.*	*Plural.*
Nom.	𑀧𑀻𑀮𑀯𑀢𑁄	𑀧𑀻𑀮𑀯𑀢𑁆	𑀧𑀻𑀮𑀯𑀢𑁆𑀢𑀸 / 𑀧𑀻𑀮𑀯𑀢𑀸
Acc.	𑀧𑀻𑀮𑀯𑀢𑀁	𑀧𑀻𑀮𑀯𑀢𑁆	𑀧𑀻𑀮𑀯𑀢𑁆𑀢𑀸𑀦𑀺 / 𑀧𑀻𑀮𑀯𑀢𑁄𑀫
Instr.	𑀧𑀻𑀮𑀯𑀢𑁂𑀦	𑀧𑀻𑀮𑀯𑀢𑀸𑀪𑁆𑀬𑀁	𑀧𑀻𑀮𑀯𑀢𑁂𑀪𑀺
Dat.	𑀧𑀻𑀮𑀯𑀢𑀸𑀬 / 𑀧𑀻𑀮𑀯𑀢𑀸𑀬𑀫	𑀧𑀻𑀮𑀯𑀢𑀸𑀪𑁆𑀬𑀁	𑀧𑀻𑀮𑀯𑀢𑁂𑀪𑁆𑀬𑁄
Abl.	𑀧𑀻𑀮𑀯𑀢𑀸	𑀧𑀻𑀮𑀯𑀢𑀸𑀪𑁆𑀬𑀁	𑀧𑀻𑀮𑀯𑀢𑁂𑀪𑁆𑀬𑁄
Gen.	𑀧𑀻𑀮𑀯𑀢𑁄	.....	𑀧𑀻𑀮𑀯𑀢𑀸𑀡𑀁
Loc.	𑀧𑀻𑀮𑀯𑀢𑁂	.....	𑀧𑀻𑀮𑀯𑀢𑁂𑀲𑀼
Voc.	𑀧𑀻𑀮𑀯𑀢 / 𑀧𑀻𑀮𑀯𑀢𑁄	.....	𑀧𑀻𑀮𑀯𑀢𑁆𑀢𑀸

109. Other inflected forms, both regular and irregular, of the same base :—

Nom. Sing.—𑀧𑀸𑀡𑁆𑀡𑀮𑁄, 𑀧𑀸𑀡𑁆𑀡𑀮𑀺𑀬𑁄, 𑀧𑀸𑀮𑁂𑀬𑁆𑀬𑁄, 𑀧𑀸𑀓𑀝𑁄, 𑀧𑀸𑀓𑀝𑀲𑀸𑀔𑀸𑀬 𑀯𑀝𑁂 Yt. 10, 78. 𑀧𑀸𑀓𑀝𑀲𑀸𑀔𑀸𑀬 𑀯𑀝𑁂

Yt. 16,19. 𐬀𐬵𐬌𐬎𐬀𐬵𐬌𐬎𐬀 (for 𐬵𐬌𐬎𐬀) Y. 44, 9. 𐬵𐬀𐬌𐬎𐬀𐬵𐬌𐬎𐬀𐬵𐬀𐬌𐬎𐬀, 𐬵𐬀𐬌𐬎𐬀𐬵𐬌𐬎𐬀𐬵𐬀𐬌𐬎𐬀 Geld. Yt. 1, 14.

Nom. and Acc. Du.—𐬵𐬌𐬎𐬀-𐬵𐬀𐬌𐬎𐬀, 𐬵𐬀𐬌𐬎𐬀

Nom. Plu.—𐬵𐬀𐬌𐬎𐬀𐬵𐬌𐬎𐬀𐬵𐬀𐬌𐬎𐬀, 𐬵𐬀𐬌𐬎𐬀𐬵𐬀𐬌𐬎𐬀, 𐬵𐬀𐬌𐬎𐬀-𐬵𐬀𐬌𐬎𐬀, 𐬵𐬀𐬌𐬎𐬀𐬵𐬀𐬌𐬎𐬀, 𐬵𐬀𐬌𐬎𐬀𐬵𐬌𐬎𐬀-𐬵𐬀𐬌𐬎𐬀, 𐬵𐬀𐬌𐬎𐬀𐬵𐬀𐬌𐬎𐬀

Acc. Sing.—𐬵𐬌𐬎𐬀𐬵𐬀𐬌𐬎𐬀, 𐬵𐬀𐬌𐬎𐬀𐬵𐬀𐬌𐬎𐬀𐬵𐬀𐬌𐬎𐬀 (the final 𐬀 is guṇated); 𐬵𐬀𐬌𐬎𐬀𐬵𐬀𐬌𐬎𐬀-𐬵𐬀𐬌𐬎𐬀 (the final 𐬀 is vṛiddhied) a good companion, Y. 46, 13.

Acc. Plu.—𐬵𐬀𐬌𐬎𐬀𐬵𐬌𐬎𐬀, 𐬵𐬀𐬌𐬎𐬀𐬵𐬀𐬌𐬎𐬀, 𐬵𐬀𐬌𐬎𐬀𐬵𐬀𐬌𐬎𐬀𐬵𐬀𐬌𐬎𐬀-𐬵𐬀𐬌𐬎𐬀, 𐬵𐬀𐬌𐬎𐬀𐬵𐬀𐬌𐬎𐬀, 𐬵𐬀𐬌𐬎𐬀𐬵𐬀𐬌𐬎𐬀, 𐬵𐬀𐬌𐬎𐬀𐬵𐬀𐬌𐬎𐬀, 𐬵𐬀𐬌𐬎𐬀𐬵𐬀𐬌𐬎𐬀, 𐬵𐬀𐬌𐬎𐬀𐬵𐬀𐬌𐬎𐬀, also, 𐬵𐬀𐬌𐬎𐬀𐬵𐬀𐬌𐬎𐬀. 𐬵𐬀𐬌𐬎𐬀 (Y. 10, 11); 𐬵𐬀𐬌𐬎𐬀𐬵𐬀𐬌𐬎𐬀𐬵𐬀𐬌𐬎𐬀, 𐬵𐬀𐬌𐬎𐬀 (Geld. Yt. 8, 46), lakes. Sometimes, though seldom, the acc. plu. subjoins 𐬵𐬀, 𐬵𐬀𐬌 (Gâth.) to the base; *e. g.*, 𐬵𐬀𐬌𐬎𐬀𐬵𐬀𐬌𐬎𐬀, 𐬵𐬀𐬌𐬎𐬀𐬵𐬀𐬌𐬎𐬀 (fr. 𐬵𐬀𐬌𐬎𐬀 a bone).

Instr. Sing.—𐬵𐬀𐬌𐬎𐬀-𐬵𐬀𐬌𐬎𐬀, 𐬵𐬀𐬌𐬎𐬀𐬵𐬀

Instr. Du.—𐬵𐬀𐬌𐬎𐬀𐬵𐬀𐬌𐬎𐬀

Dat. Sing.—𐬵𐬀𐬌𐬎𐬀, at the end of a word, is a phonetic change of 𐬵𐬀𐬌𐬎𐬀𐬵𐬀𐬌𐬎𐬀, which, before the enclitic particle 𐬵𐬀 or 𐬵𐬀𐬌, retains its original form. 𐬵𐬀𐬌𐬎𐬀𐬵𐬀𐬌𐬎𐬀𐬵𐬀𐬌𐬎𐬀, 𐬵𐬀𐬌𐬎𐬀𐬵𐬀𐬌𐬎𐬀𐬵𐬀𐬌𐬎𐬀, 𐬵𐬀𐬌𐬎𐬀𐬵𐬀𐬌𐬎𐬀𐬵𐬀𐬌𐬎𐬀. Mark 𐬵𐬀𐬌𐬎𐬀𐬵𐬀𐬌𐬎𐬀𐬵𐬀𐬌𐬎𐬀 (fr. 𐬵𐬀𐬌𐬎𐬀 the master) Y. 53, 4.

Gen. Sing.—𐬵𐬀𐬌𐬎𐬀𐬵𐬀𐬌𐬎𐬀, 𐬵𐬀𐬌𐬎𐬀𐬵𐬀𐬌𐬎𐬀, 𐬵𐬀𐬌𐬎𐬀𐬵𐬀𐬌𐬎𐬀, 𐬵𐬀𐬌𐬎𐬀𐬵𐬀𐬌𐬎𐬀 (for 𐬵𐬀𐬌𐬎𐬀𐬵𐬀𐬌𐬎𐬀), 𐬵𐬀𐬌𐬎𐬀𐬵𐬀𐬌𐬎𐬀 (Geld. 𐬵𐬀𐬌𐬎𐬀𐬵𐬀𐬌𐬎𐬀 Yt. 14, 2).

Gen. Plu.—𐬵𐬀𐬌𐬎𐬀𐬵𐬀𐬌𐬎𐬀, 𐬵𐬀𐬌𐬎𐬀 (fr. 𐬵𐬀); 𐬵𐬀𐬌𐬎𐬀𐬵𐬀𐬌𐬎𐬀𐬵𐬀𐬌𐬎𐬀 (from 𐬵𐬀𐬌𐬎𐬀𐬵𐬀𐬌𐬎𐬀); 𐬵𐬀𐬌𐬎𐬀 (fr. 𐬵𐬀𐬌𐬎𐬀)

Loc. Sing.—𐬵𐬀𐬭𐬌𐬥𐬀𐬭𐬀𐬌𐬎𐬀𐬌 (from 𐬵𐬀𐬭𐬌𐬥𐬀𐬭𐬀𐬌𐬎𐬀𐬌); 𐬌𐬎 𐬵𐬀𐬭𐬌 (Y. 62, 2; 𐬵𐬀𐬭𐬌𐬥𐬀𐬭𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌...𐬌𐬎 𐬵𐬀𐬭𐬌...𐬉𐬀𐬭𐬌𐬎𐬀𐬌 𐬵𐬀𐬭𐬌𐬥𐬀𐬭𐬀𐬌𐬎𐬀𐬌)

Voc. Sing.—𐬌𐬎𐬀𐬌, 𐬵𐬀𐬭𐬌𐬥𐬀𐬭𐬀𐬌-𐬵𐬀𐬭𐬌, 𐬵𐬀𐬭𐬌, 𐬵𐬀𐬭𐬌𐬉𐬀𐬌, 𐬵𐬀𐬭𐬌𐬉𐬀𐬌𐬉𐬀𐬌, 𐬵𐬀𐬭𐬌𐬉𐬀𐬌𐬉𐬀𐬌𐬎𐬀𐬌, 𐬵𐬀𐬭𐬌𐬥𐬀𐬭𐬀𐬌𐬎𐬀𐬌-𐬵𐬀𐬭𐬌

Voc. Plu.—𐬵𐬀𐬭𐬌𐬥𐬀𐬭𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌

110. 𐬌𐬎𐬭𐬀𐬉𐬀𐬭 (Farohar)—Feminine.

	Singular.	*Plural.*
Nom.	𐬌𐬎𐬭𐬀𐬉𐬀𐬭𐬀𐬌𐬎𐬀	𐬌𐬎𐬭𐬀𐬉𐬀𐬭𐬀𐬌𐬎𐬀𐬌
Acc.	𐬌𐬎𐬭𐬀𐬉𐬀𐬭𐬀𐬌𐬎𐬁	𐬌𐬎𐬭𐬀𐬉𐬀𐬭𐬀𐬌𐬎𐬀𐬌 𐬌𐬎𐬭𐬀𐬉𐬀𐬭𐬀𐬌𐬎𐬁
Instr.	𐬌𐬎𐬭𐬀𐬉𐬀𐬭𐬀𐬌𐬎𐬀	𐬌𐬎𐬭𐬀𐬉𐬀𐬭𐬀𐬌𐬎𐬀𐬌
Dat.	𐬌𐬎𐬭𐬀𐬉𐬀𐬭𐬀𐬌𐬎𐬉𐬀	𐬌𐬎𐬭𐬀𐬉𐬀𐬭𐬀𐬌𐬎𐬀𐬌
Abl.	𐬌𐬎𐬭𐬀𐬉𐬀𐬭𐬀𐬌𐬎𐬀𐬌𐬉𐬀	𐬌𐬎𐬭𐬀𐬉𐬀𐬭𐬀𐬌𐬎𐬀𐬌
Gen.	𐬌𐬎𐬭𐬀𐬉𐬀𐬭𐬀𐬌𐬎𐬀𐬌𐬎𐬀	𐬌𐬎𐬭𐬀𐬉𐬀𐬭𐬀𐬌𐬎𐬉𐬀𐬌𐬎𐬁 𐬌𐬎𐬭𐬀𐬉𐬀𐬭𐬀𐬌𐬎𐬀𐬌𐬎𐬁 Yt. 2, 15.
Loc.	.....	.....
Voc.	𐬌𐬎𐬭𐬀𐬉𐬀𐬭𐬀𐬌𐬎𐬀 𐬌𐬎𐬭𐬀𐬉𐬀𐬭𐬀𐬌𐬎𐬁	𐬌𐬎𐬭𐬀𐬉𐬀𐬭𐬀𐬌𐬎𐬀𐬌

111. Other inflected forms, both regular and irregular, of the same base:—

Nom. Sing.—𐬌𐬎𐬭𐬀𐬉𐬀𐬌, 𐬌𐬎𐬭𐬀𐬉𐬀𐬭𐬀𐬌𐬎𐬀𐬌, 𐬌𐬎𐬭𐬀𐬉𐬀𐬭𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌 -𐬵𐬀𐬭𐬌 𐬌𐬎𐬭𐬀𐬉𐬀𐬭𐬀𐬌, 𐬌𐬎𐬭𐬀𐬉𐬀𐬭𐬀𐬌𐬎𐬀𐬌-𐬵𐬀, 𐬌𐬎𐬭𐬀𐬉𐬀𐬭𐬀𐬌𐬎𐬀𐬌, 𐬌𐬎𐬭𐬀𐬉𐬀𐬭𐬀𐬌𐬎𐬁, 𐬌𐬎𐬭𐬀𐬉𐬀𐬭𐬀𐬌𐬎𐬀𐬌, 𐬌𐬎𐬭𐬀𐬉𐬀𐬭𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌 Geld. Yt. 1, 0.

Nom. Plu.—𐬌𐬎𐬭𐬀𐬉𐬀𐬭𐬀𐬌𐬎𐬀𐬌𐬎𐬁, 𐬌𐬎𐬭𐬀𐬉𐬀𐬭𐬀𐬌𐬎𐬀𐬌, 𐬌𐬎𐬭𐬀𐬉𐬀𐬭𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬁 𐬵𐬀𐬭𐬌.

Acc. Sing.—ভগিনীকে, ধেনুকে, মাতৃকে, ননান্দৃকে, দেবরপত্নীকে, ইন্দ্রাণীকে, ভবানীকে, শর্বাণীকে, রুদ

𐬵𐬀𐬎𐬀𐬎𐬀𐬌𐬀𐬎𐬀𐬌, 𐬵𐬀𐬎𐬀𐬌, 𐬵𐬀𐬎𐬀𐬌𐬀𐬎𐬀𐬌, 𐬵𐬀𐬎𐬀𐬌𐬀𐬎𐬀𐬌𐬀𐬎𐬀𐬌, -𐬵𐬀𐬎𐬀𐬌 𐬵𐬀𐬎𐬀𐬌, 𐬀𐬵𐬀𐬎𐬀𐬌 (Y. 31, 8) in the creation. (Rev. Dr. Mills).

Voc. Sing.—𐬀𐬵𐬀𐬎𐬀𐬌, 𐬵𐬀𐬎𐬀𐬌𐬀𐬎𐬀𐬌, 𐬵𐬀𐬎𐬀𐬌𐬀𐬎𐬀𐬌𐬀𐬎𐬀𐬌, 𐬵𐬀𐬎𐬀𐬌𐬀𐬎𐬀𐬌

112. Bases ending in ·—Neuter.

Remarks.—Neuter nouns ending in · retain the crude form, in the nom. and acc. sing., dual and plural, without adding any termination. The final vowel is sometimes lengthened in the dual. The rest of the cases are like the mas. of the same base.

Note.—The same rule holds good with regard to neuter nouns ending in ·.

𐬀𐬵𐬀𐬎𐬀𐬌𐬀𐬎𐬀𐬌 (light)—Neuter.

	Singular.	*Dual.*	*Plural.*
Nom.	𐬀𐬵𐬀𐬎𐬀𐬌𐬀𐬎𐬀𐬌	𐬀𐬵𐬀𐬎𐬀𐬌𐬀𐬎𐬀𐬌	𐬀𐬵𐬀𐬎𐬀𐬌𐬀𐬎𐬀𐬌
Acc.	𐬀𐬵𐬀𐬎𐬀𐬌𐬀𐬎𐬀𐬌	𐬀𐬵𐬀𐬎𐬀𐬌𐬀𐬎𐬀𐬌	𐬀𐬵𐬀𐬎𐬀𐬌𐬀𐬎𐬀𐬌

☞ The rest of the cases follow the analogy of 𐬵𐬀𐬎𐬀𐬌𐬀 (mas.).

113. Other inflected forms of the same base :—

Nom. Sing.—𐬀𐬵𐬀𐬎𐬀𐬌𐬀𐬎𐬀𐬌𐬀𐬎𐬀𐬌, 𐬵𐬀𐬎𐬀𐬌𐬀𐬎𐬀𐬌 (Sans. भूरि).

Acc. Sing.—𐬵𐬀𐬎𐬀𐬌, 𐬵𐬀𐬎𐬀𐬌𐬀𐬎𐬀𐬌𐬀𐬎𐬀𐬌, 𐬵𐬀𐬎𐬀𐬌𐬀𐬎𐬀𐬌, 𐬵𐬀𐬎𐬀𐬌𐬀𐬎𐬀𐬌

Acc. Du.—𐬵𐬀𐬎𐬀𐬌𐬀𐬎𐬀𐬌𐬀𐬎𐬀𐬌, 𐬵𐬀𐬎𐬀𐬌 both eyes.

Acc. Plu.—𐬵𐬀𐬎𐬀𐬌𐬀𐬎𐬀𐬌𐬀𐬎𐬀𐬌 (in 𐬵𐬀𐬎𐬀𐬌𐬀𐬎𐬀𐬌𐬀𐬎𐬀𐬌 ; 𐬵𐬀𐬎𐬀𐬌𐬀𐬎𐬀𐬌𐬀𐬎𐬀𐬌𐬀𐬎𐬀𐬌 Yaç. 57, 4); 𐬵𐬀𐬎𐬀𐬌𐬀𐬎𐬀𐬌𐬀𐬎𐬀𐬌 Yt. 5, 130 ; Yt. 17, 7 𐬀𐬵𐬀𐬎𐬀𐬌𐬀𐬎𐬀𐬌 Yt. 24, 45.

114. Bases ending in ৎ—Feminine.

Remarks.—The nom. sing. shortens the final ৎ without adding any termination. In the dat., abl. and gen. singular, the vowel of the termination is lengthened. In the nom. and acc. plu.,

either the final ऴ is changed to its guṇa equivalent before the termination, or the termination ऽऽद instead of ऽद is affixed to the base. Sometimes, the nom. and acc. plu. are formed by affixing ऽ to the base. The instr., dat., abl. and loc. plu. shorten the final ऴ before the termination. The gen. plu., shortening the final vowel, substitutes ॺ for ॻ.

115. ऽऽॻ (a Devî)—Feminine.

	Singular.	*Plural.*
Nom.	ऽऽॻ ऽऽॻॅ	ऽऽॻॅऽद ऽऽॻॅऽऽद३ ऽऽॻॅऽॅ
Acc.	ऽऽॻॅ	ऽऽॻॅऽऽद३ ऽऽॻॅऽॅ
Instr.	ऽऽॻॅऽऽद	ऽऽॻॅऽऽॅ
Dat.	ऽऽॻॅऽऽद३	ऽऽॻॅऽऽद
Abl.	ऽऽॻॅऽऽद३	ऽऽॻॅऽऽद
Gen.	ऽऽॻॅऽऽद३*	ऽऽॻॅऽॺ
Loc.	.....	ऽऽॻॅऽ
Voc.	ऽऽॻ ऽऽॻॅ	.....

116. Other inflected forms, both regular and irregular, of the same base:—

Nom. Sing.—ऽऽॻ, ऽऽॻॅ, ऽऽॻॅऽऽ, ऽऽॻॅऽऽद, ऽऽॻॅऽऽद३, ऽऽॻॅऽऽद३ऽ, ऽऽॻॅऽऽद३ऽॅ, ऽऽॻॅऽऽद३ऽॅद, ऽऽॻॅऽऽद३ऽॅद३, ऽऽॻॅऽऽद३ऽॅद३ऽ, ऽऽॻॅऽऽद३ऽॅद३ऽॅ, ऽऽॻॅऽऽद३ऽॅद३ऽॅद, ऽऽॻॅऽऽद३ऽॅद३ऽॅद३, ऽऽॻॅऽऽद३ऽॅद३ऽॅद३ऽ, ऽऽॻॅऽऽद३ऽॅद३ऽॅद३ऽॅ, ऽऽॻॅऽऽद३ऽॅद३ऽॅद३ऽॅद, ऽऽॻॅऽऽद३ऽॅद३ऽॅद३ऽॅद३, ऽऽॻॅऽऽद३ऽॅद३ऽॅद३ऽॅद३ऽ, ऽऽॻॅऽऽद३ऽॅद३ऽॅद३ऽॅद३ऽॅ, ऽऽॻॅऽऽद३ऽॅद३ऽॅद३ऽॅद३ऽॅद, ऽऽॻॅऽऽद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३, ऽऽॻॅऽऽद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽ, ऽऽॻॅऽऽद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅ, ऽऽॻॅऽऽद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद, ऽऽॻॅऽऽद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३, ऽऽॻॅऽऽद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽ, ऽऽॻॅऽऽद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅ, ऽऽॻॅऽऽद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद, ऽऽॻॅऽऽद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३, ऽऽॻॅऽऽद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽ, ऽऽॻॅऽऽद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅ, ऽऽॻॅऽऽद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद, ऽऽॻॅऽऽद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३, ऽऽॻॅऽऽद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽ, ऽऽॻॅऽऽद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅ, ऽऽॻॅऽऽद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद, ऽऽॻॅऽऽद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३, ऽऽॻॅऽऽद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽ, ऽऽॻॅऽऽद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅ, ऽऽॻॅऽऽद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद, ऽऽॻॅऽऽद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३, ऽऽॻॅऽऽद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽ, ऽऽॻॅऽऽद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅ, ऽऽॻॅऽऽद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद, ऽऽॻॅऽऽद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३, ऽऽॻॅऽऽद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽ, ऽऽॻॅऽऽद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅ, ऽऽॻॅऽऽद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद, ऽऽॻॅऽऽद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३, ऽऽॻॅऽऽद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽ, ऽऽॻॅऽऽद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅ, ऽऽॻॅऽऽद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद, ऽऽॻॅऽऽद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३, ऽऽॻॅऽऽद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽ, ऽऽॻॅऽऽद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅ, ऽऽॻॅऽऽद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद, ऽऽॻॅऽऽद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३, ऽऽॻॅऽऽद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽ, ऽऽॻॅऽऽद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅ, ऽऽॻॅऽऽद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद, ऽऽॻॅऽऽद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३, ऽऽॻॅऽऽद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽ, ऽऽॻॅऽऽद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅ, ऽऽॻॅऽऽद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद, ऽऽॻॅऽऽद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३, ऽऽॻॅऽऽद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽॅद३ऽ, ऽऽॻॅऽऽद३ऽॅ

Nom. Plu.—মাতৃকাসকল, ঈশ্বরীসকল, দেবীসকল, নদীসকল, বালিকাসকল, ভগ্নীসকল, মাতাসকল, কন্যাসকল, ভার্য্যাসকল, ভগিনীসকল, ধাত্রীসকল, ধেনুসকল, ইক্ষুসকল, ভূমিসকল, ঔষধিসকল, ক্ষুদ্রনদীসকল, ক্ষুদ্রতরঙ্গিণীসকল, ক্ষুদ্রতটিনীসকল, ক্ষুদ্রসরিৎসকল, ক্ষুদ্রস্রোতস্বতীসকল, ক্ষুদ্রবাপীসকল, ক্ষুদ্রপুষ্করিণীসকল, ক্ষুদ্রদীর্ঘিকাসকল, ক্ষুদ্রহ্রদসকল, ক্ষুদ্রখাতসকল, ক্ষুদ্রগর্ত্তসকল, ক্ষুদ্রগহ্বরসকল, ক্ষুদ্রগুহাসকল, ক্ষুদ্রকন্দরসকল, ক্ষুদ্রদরীসকল, ক্ষুদ্রবিবরসকল, ক্ষুদ্রকোটরসকল, ক্ষুদ্রবিলসকল, ক্ষুদ্রশুষিরসকল, ক্ষুদ্রছিদ্রসকল, ক্ষুদ্রবিবরসকল, ক্ষুদ্রকোটরসকল, ক্ষুদ্রবিলসকল, ক্ষুদ্রশুষিরসকল, ক্ষুদ্রছিদ্রসকল, ক্ষুদ্রনালীসকল, ক্ষুদ্রপ্রণালীসকল, ক্ষুদ্রপথসকল, ক্ষুদ্রমার্গসকল, ক্ষুদ্রবর্ত্মসকল, ক্ষুদ্রসরণিসকল, ক্ষুদ্রবীথিসকল, ক্ষুদ্রবর্ত্মনীসকল, ক্ষুদ্রপদ্ধতিসকল, ক্ষুদ্রবীথীসকল, ক্ষুদ্রবর্ত্ম

(Geld. , fr.); , , , , (fr.) , , , ,

Gen. Plu.— , , , Yt. 13, 91. , , Geld. Visp. 11, 14.

Loc. Sing.— (fr.) Yt. 5, 54.

Loc. Plu.— , , ,

Voc. Sing.— , , , , , , ,

Voc. Plu.— , , (see Y. 8, 3) ; (see Y. 68, 12).

117. Bases ending in ›—Masculine and Feminine.

REMARKS.—The instr. sing. generally retains the crude form. In the dat. sing., the final vowel is changed to its guṇa equivalent before the termination. The abl. and gen. sing., after changing the final › to , substitute and for and , respectively.[1] Occasionally, the gen., loc. and voc. sing. take [2] instead of the termination. Sometimes, the loc. du. substitutes for . The nom. and acc. dual either retain the final › or lengthen it without any termination. In the nom. and acc. plu., the final vowel is changed to its guṇa equivalent before the ter-

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[1] Sometimes, the gen. sing. changes the final vowel to its vṛiddhi equivalent before affixing ; *e. g.*,

[2] Sometimes, though rarely, the voc. sing. rejects the final › before ; *e. g.*, (fr.)

mination; sometimes, 𑖯 is affixed after lengthening the final vowel. The gen. plu. optionally substitutes 𑖌𑖼𑖨 for 𑖌𑖼.

118. ›𑖩𑖳𑖪 (the world)—Masculine.

	Singular.	*Dual.*	*Plural.*
Nom.	𑖯›𑖩𑖳𑖪	›𑖩𑖪	𑖭›››𑖩𑖳𑖪
Acc.	𑖌𑖯𑖩𑖪	›𑖩𑖪	𑖭›››𑖩𑖳𑖪 𑖩𑖳𑖯𑖩𑖪
Instr.	›𑖩𑖳𑖪	𑖩𑖪›𑖨𑖪	𑖩𑖪›𑖨𑖩
Dat.	𑖌›››𑖩𑖳𑖪 𑖌›››𑖩𑖳𑖪 𑖌𑖩𑖳𑖪 𑖌𑖩›𑖩𑖳𑖪 𑖌𑖩›𑖩𑖳𑖪	𑖩𑖪›𑖨𑖪 𑖩𑖪›𑖨𑖪	𑖭›››𑖩𑖳𑖪
Abl.	𑖯𑖭›𑖩𑖳𑖪	𑖩𑖪›𑖨𑖪	𑖭›››𑖩𑖳𑖪
Gen.	𑖩›𑖩𑖳𑖪	𑖩𑖳›››𑖩𑖳𑖪 𑖩𑖳›››𑖩𑖳𑖪 𑖩𑖳𑖩𑖳𑖪	𑖌𑖼›𑖩𑖳𑖪 𑖌𑖼›››𑖩𑖳𑖪
Loc.	𑖭›››𑖩𑖳𑖪 𑖭›››𑖩𑖳𑖪 𑖭›››𑖩𑖳𑖪 𑖭›››𑖩𑖳𑖪	𑖩›››𑖩𑖳𑖪 𑖭›››𑖩𑖳𑖪	›𑖩›𑖩𑖳𑖪
Voc.	.....	.....	.....

119. Other inflected forms, both regular and irregular, of the same base:—

Nom. Sing.—𑖩›𑖨𑖩𑖳𑖪, 𑖨𑖩𑖳𑖪›𑖨𑖩𑖳𑖪, 𑖩›𑖩𑖩𑖳𑖪, also 𑖩𑖳𑖪 𑖩𑖳𑖪 Geld. Y. 31, 9. 𑖩𑖩𑖪, 𑖩›𑖩𑖳𑖩-𑖩𑖪, 𑖩›𑖩𑖼𑖩›𑖪, 𑖩›𑖩𑖼𑖩›𑖪; (Geld. 𑖩›𑖩𑖳𑖩›); 𑖩𑖩›𑖨𑖩𑖪, 𑖩›𑖩𑖩𑖳𑖪

Nom. Du.—ज्योतिषी, -षी Geld. (Vt. 5, 7; Vt. 10, 104).

Plu.—ज्योतिषः, -षः, ज्योतींषि, -षी, ज्योतिषा, ज्योतिर्भ्याम्, ज्योतिर्भिः, ज्योतिषे, ज्योतिर्भ्याम्, ज्योतिर्भ्यः, ज्योतिषः, ज्योतिषोः, ज्योतिषाम्, ज्योतिषि, ज्योतिषोः, ज्योतिःषु, ज्योतिर्षु.

Acc. Sing.—ज्योतिषम्, ज्योतिषी, ज्योतींषि, ज्योतिषा, ज्योतिर्भ्याम्, ज्योतिर्भिः, ज्योतिषे, ज्योतिर्भ्याम्, ज्योतिर्भ्यः, ज्योतिषः, ज्योतिषोः, ज्योतिषाम्, ज्योतिषि, ज्योतिषोः, ज्योतिःषु, ज्योतिर्षु; ज्योतिषम् Geld. Vt. 5, 127; ज्योतिषा Geld. Vt. 5, 77.

Acc. Du.—ज्योतिषी, ज्योतिषोः, ज्योतिषोः

Plu.—ज्योतिषः, ज्योतिषः, ज्योतिर्भ्यः, ज्योतिर्भ्यः, ज्योतिषाम्, ज्योतिषोः, ज्योतिःषु, ज्योतिर्षु.

Instr. Sing.—ज्योतिषा, ज्योतिषे, ज्योतिषः, ज्योतिषि, ज्योतिषा, ज्योतिर्भ्याम्, ज्योतिर्भिः, ज्योतिषे, ज्योतिर्भ्याम्, ज्योतिर्भ्यः, ज्योतिषः, ज्योतिषोः, ज्योतिषाम्, ज्योतिषि, ज्योतिषोः, ज्योतिःषु, ज्योतिर्षु; ज्योतिषा also, ज्योतिषाऽ Vt. 51, 12.

Instr. Du.—ज्योतिषी, ज्योतिषोः, ज्योतिषोः

Plu.—ज्योतिषः, ज्योतिर्भ्यः, ज्योतिर्भ्यः, ज्योतिषाम्, ज्योतिषोः, ज्योतिःषु, ज्योतिर्षु.

Dat. Sing.—ज्योतिषे, ज्योतिषः, ज्योतिषि, ज्योतिषा, ज्योतिर्भ्याम्, ज्योतिर्भिः, ज्योतिषे, ज्योतिर्भ्याम्, ज्योतिर्भ्यः, ज्योतिषः, ज्योतिषोः, ज्योतिषाम्, ज्योतिषि, ज्योतिषोः, ज्योतिःषु, ज्योतिर्षु; ज्योतिषे also, ज्योतिषाऽ Vt. 17, 13 (burden-bearing); ज्योतिषे-लाभाय, ज्योतिर्भ्यः-लाभाय, ज्योतिषे-लाभाय, ज्योतिषः-लाभाय, ज्योतिषोः-लाभाय, ज्योतिषाम्-लाभाय, ज्योतिषि-लाभाय, ज्योतिषोः-लाभाय, ज्योतिःषु-लाभाय, ज्योतिर्षु-लाभाय (for ज्योतिषाम्-लाभाय) Geld. Vt. 15, 56; ज्योतिषे-लाभाय, ज्योतिषः-लाभाय, ज्योतिषोः-लाभाय, ज्योतिषाम्-लाभाय, ज्योतिषि-लाभाय, ज्योतिषोः-लाभाय, ज्योतिःषु-लाभाय, ज्योतिर्षु-लाभाय

Dat. Plu.—ज्योतिषे, ज्योतिषः, ज्योतिषि, ज्योतिषा, ज्योतिर्भ्याम्, ज्योतिर्भिः, ज्योतिषे, ज्योतिर्भ्याम्, ज्योतिर्भ्यः, ज्योतिषः, ज्योतिषोः, ज्योतिषाम्, ज्योतिषि, ज्योतिषोः, ज्योतिःषु, ज्योतिर्षु

Abl. Sing.—𐬞𐬀𐬵𐬌𐬌𐬎𐬀𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌, 𐬞𐬀𐬵𐬌𐬌𐬎𐬀𐬎𐬀𐬌𐬎𐬀𐬌 Geld., 𐬞𐬀𐬵𐬌𐬌𐬎𐬀𐬎𐬀𐬌 Wester. Yt. 8, 32; (fr. 𐬎𐬀𐬎𐬀𐬌)

Abl. Plu.—𐬞𐬀𐬵𐬌𐬌𐬎𐬀𐬎𐬀𐬌𐬎𐬀𐬌, 𐬞𐬀𐬵𐬌𐬌𐬎𐬀𐬎𐬀𐬌

Gen. Sing.—𐬎𐬀𐬎𐬀𐬌𐬎𐬀𐬌, 𐬞𐬀𐬎𐬀𐬌𐬎𐬀𐬌, 𐬎𐬀𐬎𐬀𐬌𐬎𐬀𐬌, 𐬎𐬀𐬎𐬀𐬌𐬎𐬀𐬌, 𐬎𐬀𐬎𐬀𐬌𐬎𐬀𐬌, 𐬞𐬀𐬎𐬀𐬌𐬎𐬀𐬌, 𐬞𐬀𐬵𐬌𐬌𐬎𐬀𐬌 (Geld.), 𐬎𐬀𐬵𐬌𐬌𐬎𐬀𐬌, 𐬎𐬀𐬵𐬌𐬌𐬎𐬀𐬌, 𐬎𐬀𐬎𐬀𐬌𐬎𐬀𐬌, 𐬎𐬀𐬵𐬌𐬌𐬎𐬀𐬌, 𐬎𐬀𐬵𐬌𐬌𐬎𐬀𐬌 Geld. Yt. 14, 11; 𐬎𐬀𐬵𐬌𐬌𐬎𐬀-𐬵𐬌𐬌𐬎𐬀𐬌, 𐬎𐬀𐬵𐬌𐬌𐬎𐬀-𐬎𐬀𐬌𐬎𐬀𐬌 Geld.; 𐬎𐬀𐬎𐬀𐬵𐬌𐬌𐬎𐬀𐬌,

Yt. 12, 7. Mark (Yt. 10, 126) in the nom. sing. Voc. Plu.—,

120. The feminine base of adjectives ending in › is generally formed by the addition of the feminine suffix to the masculine base; *e. g.*, (mas.) good; fem. or (and › being interchanged); (mas.) broad; fem. (» being euphonically changed to).

121. Bases ending in ›—Neuter.

The declension of neuter nouns ending in › follows the analogy in ; see p. 81, para. 112.

(wood, timber)—Neuter.

	Singular.	*Dual.*	*Plural.*
Nom.			
Acc.			

☞ The rest of the cases follow the analogy of (mas.).

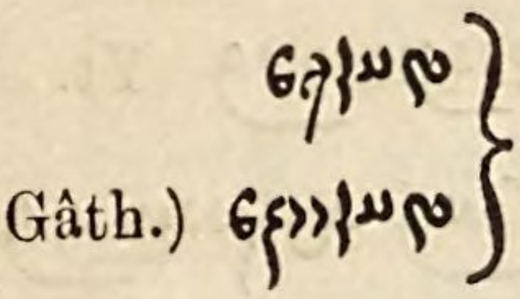
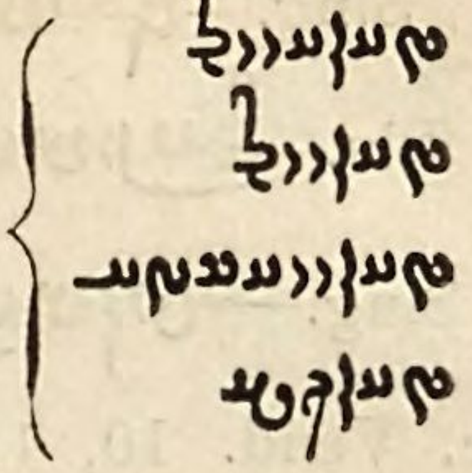
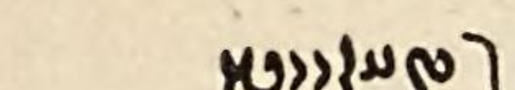
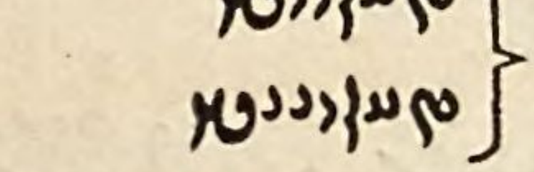
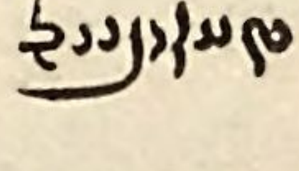
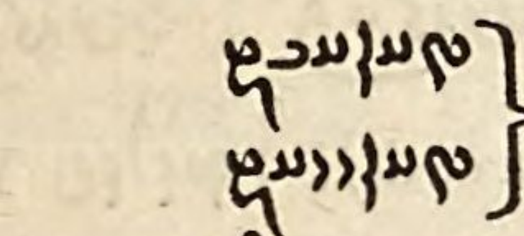
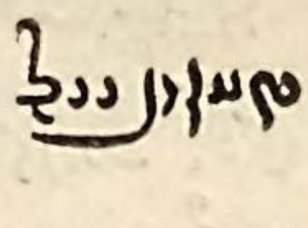
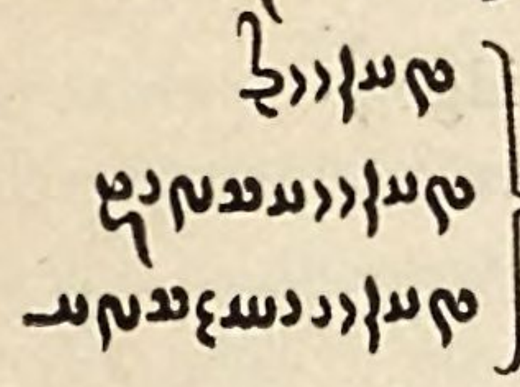
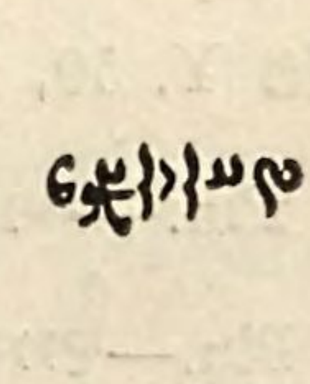
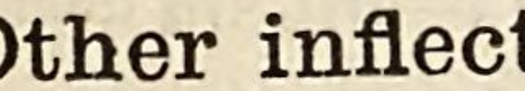
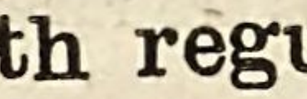
122. Other inflected forms of the same base:—

Nom. and Acc. Sing.—, , , , , , Geld. Yt. 10, 55. Mark Geld. Yt. 17, 6.

Nom. Plu.—, Geld., Wester. Y. 33, 1; Geld. Visp. 11, 5; Geld. Y. 8, 5; Yt. 5, 130; Yt. 17, 7.

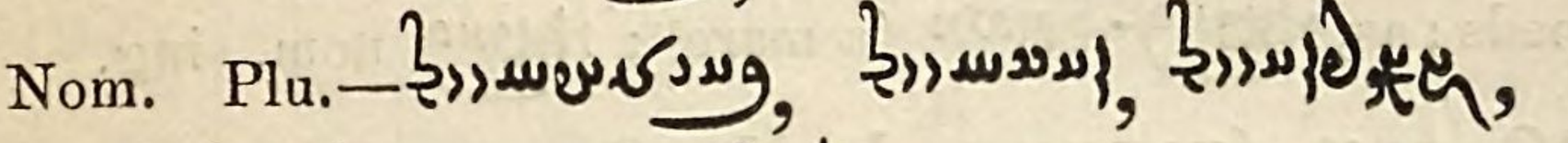
123. (the body)—Feminine.

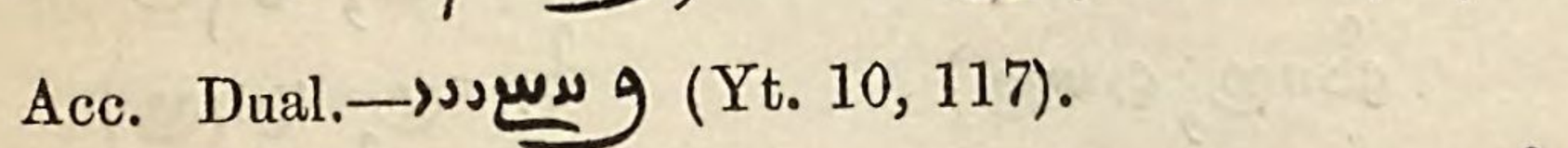
	Singular.	*Plural.*
Nom.		

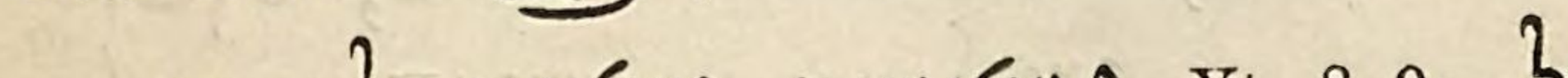
	Singular.	*Plural.*
Acc.		
Instr.		
Dat.		
Abl.		
Gen.		
Loc.		
Voc.		

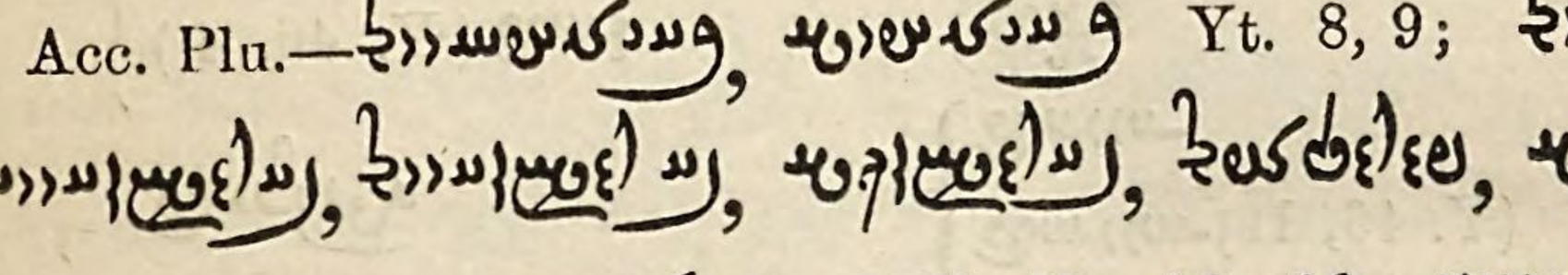
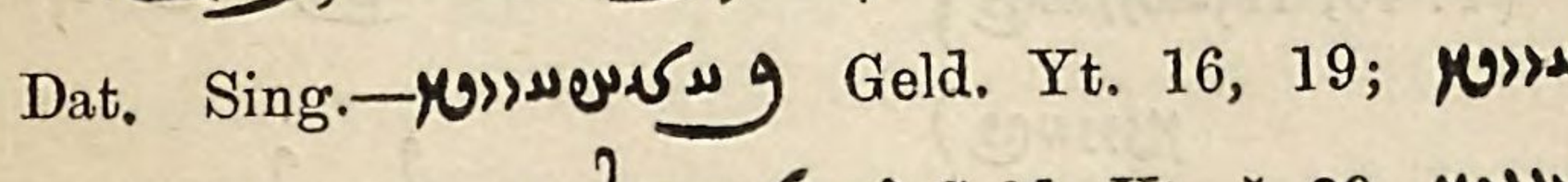
124. Other inflected forms, both regular and irregular, of the same base:—

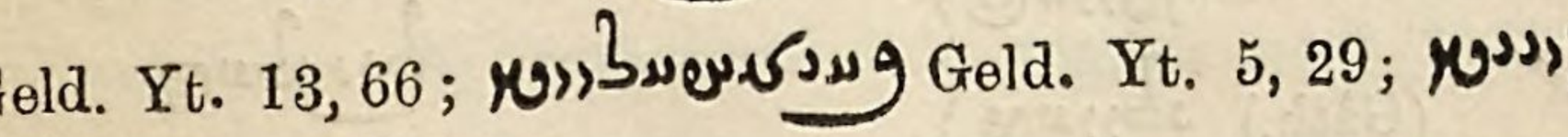
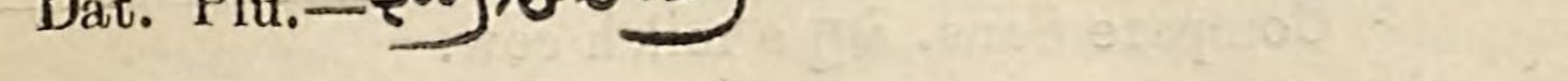
Nom. Sing.—

Nom. Plu.— 

Acc. Sing.— 

Acc. Dual.—  (Yt. 10, 117).

Acc. Plu.—  Yt. 8, 9; 

Dat. Sing.—  Geld. Yt. 16, 19; Geld. Yt. 13, 66; Geld. Yt. 5, 29; 

Dat. Plu.—

Abl. Sing.—, , Vend. 10, 5.

Abl. Plu.— (Geld. Yt. 17, 14).

Gen. Sing.— Wester. Vend. 10, 17; , Geld. Yt. 13, 133 (fr. , law, precept).

Gen. Plu.—

Loc. Sing.— ; (fr. broad); Y. 50, 12; Y. 50, 13 (fr. a bridge).

Loc. Plu.—

Voc. Plu.— Yt. 8, 29.

125. Feminine nouns ending in ᵊ are rare, and their inflected forms are rarer still; *e. g.*, (=पांशु, पांसु dust); nom. sing.; acc. sing.; [1] (the second member of the compound to form the feminine of a certain class of quadrupeds; as, (a mare); nom. sing.

126. (mas. a bull, fem. a cow).

	Singular.	*Plural.*
Nom.		,
Acc.	,	,
		(Y. 46, 4)
Instr.	(Y. 46, 19)	
Dat.		
	(Gâth.)	

[1] Compare Sans. धेनु a milch cow.

	Singular.	*Plural.*
Abl.		
Gen.		
Loc.		
Voc.		

Note.—gen. du. (Yt. 13, 127)

Declension of Crude Bases ending in Consonants.

127. Consonantal bases are divided into:—

(1). **Unchangeable Bases**, *i.e.*, bases which either undergo no change at all, or generally undergo only such changes as are required by the rules of *sandhi*.

These generally include (1) monosyllabic bases (as, , &c.), (2) compound nominal bases, the last members of which are roots (as, , &c.), and (3) bases ending in , and (as, , &c.).

(2). **Changeable Bases**, *i.e.*, bases which in their declension show a strong and a weak form, or, in some instances, a strong, a middle, and a weakest form.[1]

128. The strong base is formed from the weak one by lengthening the penultimate vowel, or by the insertion of a nasal before the final consonant, *E.g.*

Weak Base.—

Strong Base.—

In some instances, the weak base is formed by the elision of the penultimate ; in that case, the original crude form stands as the strong base, *E.g.*

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[1] Compare Dr. Kielhorn's Sans. Grammar, 3rd Ed., p. 16.

Strong Base.—[illegible]

Weak Base.—[illegible]

129. "Some nouns have, as already mentioned, three bases, a strong base, a middle base, and a weakest base. By strengthening the middle base, *i. e.*, by lengthening its penultimate vowel, or by the insertion of a nasal, we obtain the strong base; if we weaken it, *i. e.*, by the elision of the penultimate vowel, or by contracting two of its letters into one, we obtain the weakest base,"[1] *E. g.*

Middle Base.—[illegible] (स्वन्), [illegible]

[illegible]

Strong Base.—[illegible] (स्वान्), [illegible],

Weakest Base.—[illegible] (शुन्), [illegible]

130. "Nouns with two bases, *i. e.*, a strong base and a weak base :— The strong base is used in the strong cases, the weak base in the weak cases.

The strong cases are the nom. and acc. sing., the nom. and acc. dual, and the nom. and acc. plu. in mas. and fem., and the nom. and acc. plu. in neut.

All the remaining cases (except the vocatives) in masculine, feminine and neuter are weak.

Nouns with three bases, *i. e.*, a strong base, a middle base, and a weakest base. The strong base is used in the strong cases, the middle base in the middle cases, and the weakest base in the weakest cases.

The strong cases are, as aforesaid, the nom. and acc. sing., the nom. and acc. dual, and the nom. and acc. plu. in mas. and fem., and the nom. and acc. plu. in neut.

The middle cases are those the terminations of which begin with consonants, *i. e.*, the instr., dat., abl. dual, and the instr., dat., abl. and loc. plu. in the masculine, feminine and neuter genders, and the nom. and acc. sing. neut. All the remaining cases, except the vocatives, *i. e.*, the cases with vowel-terminations, *viz.*,

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[1] Dr. Kielhorn's Sans. Grammar, 3rd Edition, pp. 28-29.

the instr., dat., abl., gen. and loc. singular and the gen. and loc. dual, and the gen. plu. are the weakest cases.[1]"

The vocatives are not many; some forms of the voc. sing. are strong; *e. g.*, ; while others are weak; *e. g.*, (from), (from). Bases ending in take the middle base in the sing.; *e. g.*, .

The voc. plu. forms are generally strong; *e. g.*, , , , &c.

131. In some instances, weak forms, nay, the weakest forms, are met with in strong cases, and *vice versâ*. *E. g.*

Nom. Sing.—for ; for or

Acc. Sing.—for ; for ; for ; for , &c.

Nom. and Acc. Plu.— for ; for ; for ; for ; for

Dat. Sing.— for

Gen. Sing.— for ; for ; for ; for , &c.

Loc. Sing.— for , &c.

132. Bases ending in —Masculine.

REMARKS.—These bases are formed by the ending of the suffixes (pres. partic. Parasmai.), (fut. partic. Parasmai.), , (adjectival suffixes denoting fulness or possession). In the nom. sing., is changed to or , sometimes to , without adding any termination. But when is changed to on account of its being coalesced with the preceding

[1] Compare Dr. Kielhorn's Sans. Grammar, 3rd. Edition, p. 29.

letter , or , the nom. sing. becomes ; *e. g.*, the nom. sing. of (=+) is . of (orig., +), . becomes in the nom. sing. ; and are changed to and , respectively. optionally forms its acc. sing. in , (instead of); *e. g.*, , , , , , . When the adjectival suffix is preceded by , the final forms the acc. sing. in ; *e. g.*, (orig., +) ; similarly, , , &c. The remaining cases in the sing., except the voc., optionally reject before the termination. In the instr., dat., abl. and gen. plu., either the final or the consonant before it (*viz.*,) is rejected before the termination. The loc. plu. substitutes (Gâth.) for the final and the termination. The voc. plu. is the same as the nom. plu.

133. (carrying)—Masculine.

Two bases :—Strong base, ; weak base, , :—

	Singular.	*Plural.*
Nom.	,	
Acc.		
Instr.		{ ,

	Singular.	*Plural.*
Dat.	ಸಮಾನಕ್ಕೆ ಸಮಾನಕ್ಕಾಗಿ	ಸಮಾನರಿಗೆ ಸಮಾನರುಗಳಿಗೆ
Abl.	ಸಮಾನದಿಂದ ಸಮಾನಕ್ಕಿಂತ	ಸಮಾನರಿಂದ ಸಮಾನರುಗಳಿಂದ
Gen.	ಸಮಾನನ	ಸಮಾನರ ಸಮಾನರುಗಳ
Loc.	ಸಮಾನದಲ್ಲಿ	.....
Voc.	ಸಮಾನನೆ	ಸಮಾನರುಗಳೆ

134. Other inflected forms, both regular and irregular, of the same base :—

Nom. Sing.—ಸಮಾನ, ಸಾಮ್ಯ, ಸಾಮ್ಯತೆ, ಸಾಮ, ಸಮಾನತ್ವ, ಸಮಾನತೆ, ಸಮಾನತ್ವತೆ, ಸಮಾನಕ; ಸಮಾನಗಾಮಿ, ಸಮಾನಗಮನ (fast-going); ಸಮಾನಗಾರ (rt. ಗಾರ=ಸ್ಮುಚ್ to go) ಸಮಾನಿ, ಸಮ (fr. ಕ್ಷಮೆ+ಅನ); ಸಮತೆ (fr. ಕ್ಷಮತೆ); ಸಮಾನಾಧಿಕರಣ, ಸಮಾನಾಧಿಕರಣತೆ; ಸಮಾನಾಕ್ಷರ (fr. ಕ್ಷಮಾಕ್ಷರ), ಸಮಾಕ್ಷರ, ಸಮಾಕ್ಷ, ಸಮಾಕ್ಷರಿ (fr. ಕ್ಷಮಾಕ್ಷರಿ); ಸಮಾನ-ವರ್ತಿ (Geld. ಸಮಾನ-ವರ್ತಿ; rt. ವರ್ತಿ to go against); ಸಮಾನಾಧಿಪತ್ಯ (rt. ಪತಿ to rule); ಸಮಾಧಾನ, ಸಮಾಧಾನಕ್ಷಮ (Yt. 4, 4); ಸಮಾಧಾನಿ, ಸಮಾಧಾನತೆ, ಸಮಾಧಾನಿಸು, ಸಮಾಧಾನಿಸಿ, ಸಮಾಧಾನಿಸುವಿಕೆ, ಸಮಾಧಾನಿಸಲು (fr. ಕ್ಷಮಾಧಾನಿಸು—).

Nom. and Acc. Plu.—ಸಮಾನರು, ಸಮಾನರನ್ನು, ಸಮಾನರುಗಳು, ಸಮಾನರುಗಳನ್ನು, ಸಮಾನರಲ್ಲಿ (fr. ಕ್ಷಮಾನರ—); ಸಮಾನಾಧಿಕರಣರು, ಸಮಾನಾಧಿಕರಣರನ್ನು, ಸಮಾಧಾನಿಗಳು, ಸಮಾಧಾನಿಗಳನ್ನು, ಸಮಾಧಾನಿಗಳಲ್ಲಿ, ಸಮಾಧಾನಿಗಳಿಂದ; ಸಮಾಧಾನಿಗಳಿಗೆ, ಸಮಾಧಾನಿಗಳಿಗಾಗಿ, ಸಮಾಧಾನಿಗಳಿಂದ (rt. ಅನ; ಅನ+ಕ್ಷಮೆ+ಅನ); ಸಮಾಧಾನಿಗಳಿಗಿಂತ, ಸಮಾಧಾನಿಗಳ (fr. ಕ್ಷಮಾಧಾನಿಗಳ—).

ಸಾಧ್ಯತೆ- , ಸಾಧ್ಯತೆಗಳಿಂದ ಸಾಧ್ಯತೆಗಳಲ್ಲಿ ಸಾಧ್ಯತೆಗಳನ್ನು ಸಾಧ್ಯತೆಗಳು ಸಾಧ್ಯತೆಗಳ

Acc. Sing.—ಕೆಲಸ, ಕೆಲಸವನ್ನು, ಬಾಲ್ಯ, ಬಾಲ್ಯವನ್ನು (ft. ಆಯು);
ಸಾಧ್ಯತೆ, ಸಾಧ್ಯತೆಯನ್ನು (Visp. 18, 2); ಕೆಲಸಗಳು, ಬಾಲ್ಯಗಳನ್ನು

ಸಾಧ್ಯತೆಗಳನ್ನು ಕೆಲಸಗಳಲ್ಲಿ ಸಾಧ್ಯತೆಗಳಲ್ಲಿ ಸಾಧ್ಯತೆಗಳಲ್ಲಿ ಸಾಧ್ಯತೆಗಳಲ್ಲಿ ಸಾಧ್ಯತೆಗಳಲ್ಲಿ (ft. ಆಯು)
(also ಕೆಲಸಗಳಲ್ಲಿಯೂ Yt. 19, 66).

Instr. Sing.—ಆಲಸ್ಯದಿಂದ, ಬಾಲ್ಯದಿಂದ, -ಬಾಲ್ಯದಲ್ಲಿ
ಕೆಲಸಗಳಿಂದ ಕೆಲಸಗಳಿಗೆ ಕೆಲಸಗಳಲ್ಲಿ ಸಾಧ್ಯತೆಗಳಿಂದ (ft. ಪ್ರಸಾದ—);
ಸಾಧ್ಯತೆಗಳಿಂದ ಕೆಲಸಗಳಿಂದ ಕೆಲಸಗಳಲ್ಲಿ ಸಾಧ್ಯತೆಗಳಲ್ಲಿ -ಬಾಲ್ಯಗಳಲ್ಲಿ

Dat. Sing.—ಸಾಧ್ಯತೆಗಾಗಿ, ಬಾಲ್ಯಕ್ಕಾಗಿ, ಸಾಧ್ಯತೆಗಳಿಗಾಗಿ
ಬಾಲ್ಯಗಳಿಗಾಗಿ (fr. being). ಆಲಸ್ಯಕ್ಕಾಗಿ, ಆಲಸ್ಯಗಳಿಗಾಗಿ,

Dat. Pl.—ಕೆಲಸಗಳಿಗೆ, ಬಾಲ್ಯಗಳಿಗೆ, -ಆಲಸ್ಯಗಳಿಗೆ
ಸಾಧ್ಯತೆಗಳಿಗೆ ಸಾಧ್ಯತೆಗಳಿಗೆ Mark ಕೆಲಸಗಳಿಗೆ. ಬ್ರಿಟಿಷರಿಗೆ,

Dat. Du.—ಆಲಸ್ಯಕ್ಕೆಯು Geld. Y. 1, 11.

Abl. Sing.—ಕೆಲಸಕ್ಕಿಂತ, ಕೆಲಸಗಳಿಗಿಂತ, ಸಾಧ್ಯತೆಗಿಂತ,
ಬಾಲ್ಯಕ್ಕಿಂತ, ಬಾಲ್ಯಗಳಿಗಿಂತ, ಆಲಸ್ಯಗಳಿಗಿಂತ (base -ಆಲ-).

Abl. Plu.—ಕೆಲಸಗಳಿಂದಲೇ, ಸಾಧ್ಯತೆಗಳಿಂದಲೇ, -ಬಾಲ್ಯಗಳಿಂದಲೇ
ಬರೆದೆ

Voc. Plu.—ಕಲ್ಲುಗಳೇ, ಬೆಟ್ಟುಗಳೇ, ಮರಗಳೇ, ಕಾಡುಗಳೇ, ಕೆರೆಗಳೇ, ಕೆಲಸಗಳೇ, ಕೆಲಸಗಾರರೇ, ಹಣ್ಣುಗಳೇ, ಹೂವುಗಳೇ, ಹೊಲಗಳೇ, ಕೆಲಸಗಳೇ, ಕೆಲಸಗಾರರೇ, ಹಣ್ಣುಗಳೇ, ಹೂವುಗಳೇ, ಹೊಲಗಳೇ, ಕೆಲಸಗಳೇ Geld. Xt. 13, 155.

Loc. Sing.—ಎಲುಬಿನಲ್ಲಿ, ಮರದಲ್ಲಿ, ಎಲುಬುಗಳಲ್ಲಿ, ಕಲ್ಲಿನಲ್ಲಿ (orig., ಕಲ್ಲು + ಇನ್ನು + ಅಲ್ಲಿ) ; ಕಲ್ಲುಗಳಲ್ಲಿ (orig., ಕಲ್ಲು + ಇನ್ನು + ಅಲ್ಲಿ)

Voc. Sing.—ಎಲುಬೇ, ಮರವೇ (ಎಲುಬು + ಅಏ) ; ಕಲ್ಲುಗಳೇ, ಬೆಟ್ಟುಗಳೇ, ಮರಗಳೇ, ಕಾಡುಗಳೇ, ಕೆರೆಗಳೇ, ಕೆಲಸಗಳೇ, ಕೆಲಸಗಾರರೇ, ಹಣ್ಣುಗಳೇ, ಹೂವುಗಳೇ, ಹೊಲಗಳೇ, ಕೆಲಸಗಳೇ

Gen. Sing.—ಎಲುಬಿನಲ್ಲಿಯ, ಮರದಲ್ಲಿಯ, ಕಲ್ಲಿನಲ್ಲಿಯ, ಬೆಟ್ಟಿನಲ್ಲಿಯ, ಕಾಡಿನಲ್ಲಿಯ, ಕೆರೆಯಲ್ಲಿಯ, ಕೆಲಸದಲ್ಲಿಯ, ಕೆಲಸಗಾರನಲ್ಲಿಯ, ಹಣ್ಣಿನಲ್ಲಿಯ, ಹೂವಿನಲ್ಲಿಯ, ಹೊಲದಲ್ಲಿಯ, ಕೆಲಸದಲ್ಲಿಯ, ಕೆಲಸಗಾರನಲ್ಲಿಯ, ಹಣ್ಣಿನಲ್ಲಿಯ, ಹೂವಿನಲ್ಲಿಯ, ಹೊಲದಲ್ಲಿಯ, ಕೆಲಸದಲ್ಲಿಯ

Gen. Plu.—ಎಲುಬು + ಅ (fr. ಎಲುಬು) ; ಎಲುಬುಗಳಲ್ಲಿಯ, ಮರಗಳಲ್ಲಿಯ, ಕಲ್ಲುಗಳಲ್ಲಿಯ, ಬೆಟ್ಟುಗಳಲ್ಲಿಯ, ಕಾಡುಗಳಲ್ಲಿಯ, ಕೆರೆಗಳಲ್ಲಿಯ, ಕೆಲಸಗಳಲ್ಲಿಯ, ಕೆಲಸಗಾರರಲ್ಲಿಯ, ಹಣ್ಣುಗಳಲ್ಲಿಯ, ಹೂವುಗಳಲ್ಲಿಯ, ಹೊಲಗಳಲ್ಲಿಯ, ಕೆಲಸಗಳಲ್ಲಿಯ

136. Bases ending in 𐬐𐬀– Feminine.

Bases ending in the affixal 𐬐𐬀𐬎 are always of the feminine gender. Some of their inflected forms, as found in Avesta, are given below. The base is unchangeable (see para. 126).

	Singular.	*Dual.*	*Plural.*
Nom.	[1] 𐬵𐬀𐬭𐬎𐬀𐬐𐬀𐬎	𐬵𐬀𐬭𐬎𐬀𐬐𐬀𐬎𐬀𐬢𐬀	𐬵𐬀𐬭𐬎𐬀𐬐𐬀𐬎𐬀𐬢𐬀𐬵𐬀
	𐬵𐬀𐬭𐬎𐬀𐬐𐬀𐬎𐬀		𐬵𐬀𐬭𐬎𐬀𐬐𐬀𐬎𐬀𐬵𐬀
	[2] 𐬵𐬀𐬭𐬎𐬀𐬐𐬀𐬎𐬀𐬢𐬀	𐬵𐬀𐬭𐬎𐬀𐬐𐬀𐬎𐬀𐬢𐬀𐬵𐬀	𐬵𐬀𐬭𐬎𐬀𐬐𐬀𐬎𐬀𐬢𐬀𐬵𐬀
Acc.	[3] 𐬵𐬀𐬭𐬎𐬀𐬐𐬀𐬎𐬀𐬵𐬀	𐬵𐬀𐬭𐬎𐬀𐬐𐬀𐬎𐬀𐬢𐬀	𐬵𐬀𐬭𐬎𐬀𐬐𐬀𐬎𐬀𐬢𐬀𐬵𐬀
	𐬵𐬀𐬭𐬎𐬀𐬐𐬀𐬎𐬀	𐬵𐬀𐬭𐬎𐬀𐬐𐬀𐬎𐬀𐬢𐬀	𐬵𐬀𐬭𐬎𐬀𐬐𐬀𐬎𐬀𐬵𐬀
Instr.	𐬵𐬀𐬭𐬎𐬀𐬐𐬀𐬎𐬀	.....	.....
	𐬵𐬀𐬭𐬎𐬀𐬐𐬀𐬎𐬀𐬢𐬀		
	𐬵𐬀𐬭𐬎𐬀𐬐𐬀𐬎𐬀𐬢𐬀𐬵𐬀		
	𐬵𐬀𐬭𐬎𐬀𐬐𐬀𐬎𐬀𐬵𐬀		
Dat.	𐬵𐬀𐬭𐬎𐬀𐬐𐬀𐬎𐬀𐬢𐬀𐬵𐬀	𐬵𐬀𐬭𐬎𐬀𐬐𐬀𐬎𐬀𐬢𐬀𐬵𐬀	.....
	𐬵𐬀𐬭𐬎𐬀𐬐𐬀𐬎𐬀𐬵𐬀	𐬵𐬀𐬭𐬎𐬀𐬐𐬀𐬎𐬀𐬵𐬀	
Abl.	𐬵𐬀𐬭𐬎𐬀𐬐𐬀𐬎𐬀𐬢𐬀𐬵𐬀	.....	.....

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[1] The nom. sing. rejects the final 𐬐𐬀 before the termination. Compare Lat. Immortalitas, Bonitas, (orig., Immortalitat + s, &c).

[2] Possibly, a corrupt form of 𐬵𐬀𐬭𐬎𐬀𐬐𐬀𐬎𐬀𐬢𐬀 (fr. 𐬵𐬀𐬭𐬎𐬀𐬐𐬀𐬎𐬀𐬵𐬀).

[3] 𐬵𐬀𐬭𐬎𐬀𐬐𐬀𐬵𐬀 and 𐬵𐬀𐬭𐬎𐬀𐬐𐬀𐬎𐬀𐬵𐬀 are both used as crude forms, having the same meaning; *e. g.*, nom. du. 𐬵𐬀𐬭𐬎𐬀𐬐𐬀𐬎𐬀𐬢𐬀 𐬵𐬀𐬭𐬎𐬀𐬐𐬀𐬵𐬀 (Y. 45, 5); acc. plu. 𐬵𐬀𐬭𐬎𐬀𐬐𐬀𐬎𐬀𐬢𐬀𐬵𐬀 (Y. 31, 21).

	Singular.	*Dual.*	*Plural.*
Nom.	ಪಕ್ಷವು	ಪಕ್ಷವು	ಪಕ್ಷಗಳು
	ಪಕ್ಷವನ್ನು	ಪಕ್ಷವನ್ನು	
Gen.	ಪಕ್ಷದಿಂದ	ಪಕ್ಷದಿಂದ	
	ಪಕ್ಷದಿಂದಲೂ	ಪಕ್ಷದಿಂದಲೂ	
	ಪಕ್ಷದಿಂದಲಾದರೂ	ಪಕ್ಷದಿಂದಲಾದರೂ	
Loc.	ಪಕ್ಷದಲ್ಲಿ	.....	.....
	ಪಕ್ಷದಲ್ಲಿಯೂ		
	ಪಕ್ಷದಲ್ಲಿಯಾದರೂ		

137. Bases ending in ಕ್ಷ್—Neuter.

Remarks.—The nom. and acc. sing., rejecting the penultimate nasal (ಂ), retain the crude form without any termination. The nom. and acc. plu. add ಳು for the termination; very often, reject the penultimate nasal. The remaining cases follow the analogy of the mas. of the same base.

138. ಪ್ರಕ್ಷುಬ್ಧವು (powerful, strong)—Neuter.

Two bases.—Strong base, ಪ್ರಕ್ಷುಬ್ಧವು; weak base, ಪ್ರಕ್ಷುಬ್ಧ

	Singular.	*Plural.*
Nom.	ಪ್ರಕ್ಷುಬ್ಧವು	ಪ್ರಕ್ಷುಬ್ಧಗಳು
Acc.	ಪ್ರಕ್ಷುಬ್ಧವು	ಪ್ರಕ್ಷುಬ್ಧಗಳು

☞ The remaining cases follow the rule of the masculine of the same base, *viz.*, ಪ್ರಕ್ಷುಬ್ಧ.

139. Other inflected forms of the same base.

Nom. and Acc. Sing.—ಪ್ರಕ್ಷುಬ್ಧಕ, ಪ್ರಕ್ಷುಬ್ಧ-ಮನಸ್ಕ, -ತನ, ಪ್ರಕ್ಷುಬ್ಧತೆ, ಪ್ರಕ್ಷುಬ್ಧತಾ-ಸೂಚಕ, ಪ್ರಕ್ಷುಬ್ಧತೆಯ, ಪ್ರಕ್ಷುಬ್ಧದ, ಪ್ರಕ್ಷುಬ್ಧಪಡಿಸು

Nom. and Acc. Plu.—ಪ್ರಕ್ಷುಬ್ಧರು, ಪ್ರಕ್ಷುಬ್ಧರು (fr. ಪ್ರಕ್ಷುಬ್ಧ + ಉ)

140. Bases ending in }—Masculine.

These bases, when preceded by ـد, undergo, in most cases, the following changes in inflection; but when preceded by د or ـد, the base remains unchanged.

REMARKS.—The nom. sing. rejects the final } and the termination, whether preceded by ـد or د_ـد. The acc. sing. generally lengthens the penultimate د. In the instr., dat., abl. and gen. sing., the penultimate vowel is, in most cases, dropped. The voc. sing. generally substitutes ɞ for the final } without any termination. The nom. and acc. plu. often lengthen the penultimate ـد. The instr., dat. and abl. plu. reject the final consonant before the termination. The gen. plu. rejects the penultimate vowel. In the loc. plu., either the final nasal is rejected or the final }ـد is changed to ʖ before the termination.

141. }ررررمدد (holy, righteous)—Masculine.

Two bases.—Strong base, }ررررمدد; weak base, }ʖررمدد.

	Singular.	*Dual.*	*Plural.*
Nom.	ـررررمدد ـمررررمدد	ـرر}ررررمدد	ʖ}ررررمدد
Acc.	ɞ}ررررمدد	ـرر}ررررمدد (Y. 2, 11).	ʖ}ررررمدد ʖ}رمدد ـرر}ررررمدد
Instr.	ـرʖ}ررررمدد	.....	ـدد}ررررمدد
Dat.	ـدʖ}ررررمدد ـمدʖ}ررررمدد ـد}رمدد ـمدʖ}رمدد	.....	ʖدد}ررررمدد ʖددʖ}رمدد (Yt. 3, 4).

	Singular.	*Dual.*	*Plural.*
Abl.	𐬞𐬀𐬱𐬌𐬥𐬀𐬙𐬀𐬨𐬀𐬌	.....	*𐬞𐬀𐬱𐬌𐬥𐬀𐬙𐬀𐬨𐬀𐬌
Gen.	𐬞𐬀𐬱𐬌𐬥𐬀𐬙𐬀𐬨𐬀𐬌 / 𐬞𐬀𐬱𐬌𐬥𐬀𐬙𐬀𐬨𐬀𐬌	𐬞𐬀𐬱𐬌𐬥𐬀𐬙𐬀𐬨𐬀𐬌 (Yt. 13, 127).	𐬞𐬀𐬱𐬌𐬥𐬀𐬙𐬀𐬨𐬀𐬌 / 𐬞𐬀𐬱𐬌𐬥𐬀𐬙𐬀𐬨𐬀𐬌
Loc.	... .	.....	.....
Voc.	𐬞𐬀𐬱𐬌𐬥𐬀𐬙𐬀𐬨𐬀𐬌	.....	𐬞𐬀𐬱𐬌𐬥𐬀𐬙𐬀𐬨𐬀𐬌

142. Other inflected forms, both regular and irregular, of the same base:—

Nom. Sing.—𐬞𐬀𐬱𐬌𐬥𐬀𐬙𐬀𐬨𐬀𐬌, 𐬛𐬀𐬱𐬌𐬥𐬀𐬙𐬀𐬨𐬀𐬌, 𐬞𐬀𐬱𐬌𐬥𐬀𐬙𐬀𐬨𐬀𐬌, 𐬞𐬀𐬱𐬌𐬥𐬀𐬙𐬀𐬨𐬀𐬌, 𐬞𐬀𐬱𐬌𐬥𐬀𐬙𐬀𐬨𐬀𐬌, 𐬞𐬀𐬱𐬌𐬥𐬀𐬙𐬀𐬨𐬀𐬌 Geld.; 𐬞𐬀𐬱𐬌𐬥𐬀𐬙𐬀𐬨𐬀𐬌, 𐬞𐬀𐬱𐬌𐬥𐬀𐬙𐬀𐬨𐬀𐬌, 𐬞𐬀𐬱𐬌𐬥𐬀𐬙𐬀𐬨𐬀𐬌 possessing means; 𐬛𐬀𐬱𐬌𐬥𐬀𐬙𐬀𐬨𐬀𐬌 (fr. 𐬛𐬀𐬱𐬌𐬥𐬀𐬙𐬀𐬨𐬀𐬌...); 𐬞𐬀𐬱𐬌𐬥𐬀𐬙𐬀𐬨𐬀𐬌 (a robber), 𐬛𐬀𐬱𐬌𐬥𐬀𐬙𐬀𐬨𐬀𐬌 (fr. 𐬛𐬀𐬱𐬌𐬥𐬀𐬙𐬀𐬨𐬀𐬌 Afrâsyâb); 𐬛𐬀𐬱𐬌𐬥𐬀𐬙𐬀𐬨𐬀𐬌

Nom. Du.—𐬛𐬀𐬱𐬌𐬥𐬀𐬙𐬀𐬨𐬀𐬌 (𐬞𐬀𐬱𐬌) Vend. 1, 4.

Nom Plu.—𐬛𐬀𐬱𐬌𐬥𐬀𐬙𐬀𐬨𐬀𐬌, 𐬛𐬀𐬱𐬌𐬥𐬀𐬙𐬀𐬨𐬀𐬌, 𐬛𐬀𐬱𐬌𐬥𐬀𐬙𐬀𐬨𐬀𐬌, 𐬛𐬀𐬱𐬌𐬥𐬀𐬙𐬀𐬨𐬀𐬌, 𐬛𐬀𐬱𐬌𐬥𐬀𐬙𐬀𐬨𐬀𐬌, 𐬞𐬀𐬱𐬌𐬥𐬀𐬙𐬀𐬨𐬀𐬌, 𐬞𐬀𐬱𐬌𐬥𐬀𐬙𐬀𐬨𐬀𐬌 (fr. 𐬞𐬀𐬱𐬌...) Yt. 8, 48; 𐬛𐬀𐬱𐬌𐬥𐬀𐬙𐬀𐬨𐬀𐬌, 𐬛𐬀𐬱𐬌𐬥𐬀𐬙𐬀𐬨𐬀𐬌, 𐬛𐬀𐬱𐬌𐬥𐬀𐬙𐬀𐬨𐬀𐬌, 𐬛𐬀𐬱𐬌𐬥𐬀𐬙𐬀𐬨𐬀𐬌, 𐬛𐬀𐬱𐬌𐬥𐬀𐬙𐬀𐬨𐬀𐬌, 𐬛𐬀𐬱𐬌𐬥𐬀𐬙𐬀𐬨𐬀𐬌, 𐬛𐬀𐬱𐬌𐬥𐬀𐬙𐬀𐬨𐬀𐬌, 𐬞𐬀𐬱𐬌𐬥𐬀𐬙𐬀𐬨𐬀𐬌

Acc. Sing.—𐬛𐬀𐬱𐬌𐬥𐬀𐬙𐬀𐬨𐬀𐬌, 𐬛𐬀𐬱𐬌𐬥𐬀𐬙𐬀𐬨𐬀𐬌, 𐬛𐬀𐬱𐬌𐬥𐬀𐬙𐬀𐬨𐬀𐬌, 𐬛𐬀𐬱𐬌𐬥𐬀𐬙𐬀𐬨𐬀𐬌, 𐬛𐬀𐬱𐬌𐬥𐬀𐬙𐬀𐬨𐬀𐬌, 𐬛𐬀𐬱𐬌𐬥𐬀𐬙𐬀𐬨𐬀𐬌, 𐬛𐬀𐬱𐬌𐬥𐬀𐬙𐬀𐬨𐬀𐬌, 𐬛𐬀𐬱𐬌𐬥𐬀𐬙𐬀𐬨𐬀𐬌, 𐬛𐬀𐬱𐬌𐬥𐬀𐬙𐬀𐬨𐬀𐬌 (Geld. 𐬛𐬀𐬱𐬌𐬥𐬀𐬙𐬀𐬨𐬀𐬌); 𐬞𐬀𐬱𐬌𐬥𐬀𐬙𐬀𐬨𐬀𐬌 (Geld. 𐬞𐬀𐬱𐬌𐬥𐬀𐬙𐬀𐬨𐬀𐬌 a bandit); 𐬛𐬀𐬱𐬌𐬥𐬀𐬙𐬀𐬨𐬀𐬌, 𐬛𐬀𐬱𐬌𐬥𐬀𐬙𐬀𐬨𐬀𐬌, 𐬛𐬀𐬱𐬌𐬥𐬀𐬙𐬀𐬨𐬀𐬌, 𐬛𐬀𐬱𐬌𐬥𐬀𐬙𐬀𐬨𐬀𐬌 (𐬛𐬀𐬱𐬌𐬥𐬀𐬙𐬀𐬨𐬀𐬌) (pr. n.) Yt. 19, 71.

Acc. Plu.—𐬛𐬀𐬱𐬌𐬥𐬀𐬙𐬀𐬨𐬀𐬌, 𐬛𐬀𐬱𐬌𐬥𐬀𐬙𐬀𐬨𐬀𐬌, 𐬛𐬀𐬱𐬌𐬥𐬀𐬙𐬀𐬨𐬀𐬌, 𐬛𐬀𐬱𐬌𐬥𐬀𐬙𐬀𐬨𐬀𐬌, 𐬛𐬀𐬱𐬌𐬥𐬀𐬙𐬀𐬨𐬀𐬌, 𐬛𐬀𐬱𐬌𐬥𐬀𐬙𐬀𐬨𐬀𐬌, 𐬛𐬀𐬱𐬌𐬥𐬀𐬙𐬀𐬨𐬀𐬌 Geld. Yt. 15, 40. 𐬞𐬀𐬱𐬌𐬥𐬀𐬙𐬀𐬨𐬀𐬌,

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* Mark the strong base in the instr., dat. and abl. plu.

ﻣﻠﻜﻲ- ، ﻣﻠﻜﻴﺎﻧﻲ ، ﻗﺎﺿﻲ ، ﻗﺎﺿﻴﺎﻧﻲ ، ﻗﺎﺿﻲ ، ﻗﺎﺿﻴﺎﻧﻲ ، ﻗﺎﺿﻲ ، ﻗﺎﺿﻴﺎﻧﻲ
ﻣﻠﻜﻲ .ﻗﺎﺿﻲ

Instr. Sing.—ﻣﻠﻜﻴﺎ ، ﻗﺎﺿﻴﺎ ، ﻣﻠﻜﻴﺎﻧﻲ ، ﻗﺎﺿﻴﺎﻧﻲ -ﻣﻠﻜﻲ
ﻗﺎﺿﻲ ، ﺑﻠﻐﺎﺭﻱ ، ﺑﻠﻐﺎﺭﻳﺎﻧﻲ

Dat. Sing.—ﺑﻠﻐﺎﺭﻱ (fr. ﺑﻠﻐﺎﺭ) ; ﺳﻠﻄﺎﻧﻲ ، ﺳﻠﻄﺎﻥ (fr. ﺳﻠﻄﺎﻥ) ; ﺭﻭﻣﻲ ، ﺭﻭﻡ
(fr. ﺭﻭﻡ) ; ﺳﻠﻄﺎﻧﻲ (fr. ﺳﻠﻄﺎﻥ time) ; ﺭﻭﻣﻲ ، ﺭﻭﻡ [ﺑﻠﻐﺎﺭ
ﻣﻠﻜﻲ ، ﻣﻠﻜﻴﺎﻧﻲ ، ﻣﻠﻜﻴﺎﻧﻲ-ﺳﻠﻄﺎﻧﻲ ، ﺳﻠﻄﺎﻧﻲ ، ﺭﻭﻣﻲ ، ﺭﻭﻣﻴﺎﻧﻲ
ﻗﺎﺿﻲ ، ﻗﺎﺿﻴﺎﻧﻲ ، ﻗﺎﺿﻲ ، ﻗﺎﺿﻴﺎﻧﻲ ، ﻗﺎﺿﻲ ، ﻗﺎﺿﻴﺎﻧﻲ ، ﻗﺎﺿﻲ

Abl. Sing.—ﻗﺎﺿﻴﺎﻥ ، ﻣﻠﻜﻴﺎﻥ ، ﻗﺎﺿﻴﺎﻧﻲﺩﻩ ، ﻣﻠﻜﻴﺎﻧﻲﺩﻩ (fr.
ﺳﻮﻱ a day).

Gen. Sing.—ﻏﺮﺑﻴﺎﻧﻲ West., ﻏﺮﺑﻲ Geld. (fr.

143. ـسدد, ـسدد श्वन् (a dog)—Masculine.

Three bases.—Strong base, ـسدد; middle base, ـسدد, ـسدد; but no forms of it are met with; weakest base, ـسد.

	Singular.	*Dual.*	*Plural.*
Nom.	ـسدد	ـسدد	ـسدد ـسدد ـسدد ـسد
Acc.	ـسدد	.....	ـسد ـسدد
Dat.	ـسد	.....	.....
Gen.	*ـسد	.....	ـسد

144. ـسدل (Sans. पन्थन् a road, a path).

This substantive, used both in the masculine and feminine, is anomalous in its inflected forms.

Two bases.—Strong base, ـسدل; weak base, ـدل

	Singular.	*Plural.*
Nom.	ـسدل	ـسدل ـدل
Acc.	ـسدل ـسدل ـدل	ـدل ـدل ـدل
Instr.	ـدل	.....
Abl.	ـسدل ـدل	.....
Gen.	ـدل ـدل	ـدل
Loc.	(Gâth.) ـدل	.....

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* Also ـسد (see Vend. 13, 10. 11. 28. 44)—the base being ـسد

145. Bases ending in }ᠨᠠ—Neuter.

REMARKS.—The nom. and acc. sing. reject the final } and the termination. The nom. and acc. plu. reject the termination, but lengthen the penultimate vowel, which, on account of the final nasal, is euphonically changed to ᠣ. The instr., dat. and abl. plu. either drop the final }, or change }ᠰ to ᠭ, before the termination. In the loc. plu., either the last consonant is rejected or the final }ᠰ changed to ᠽ

146. }ᠨᠠᠮᠤ (creation), }ᠨᠠᠳᠤᠷ—Neuter.

The base is unchangeable (see para. 126).

	Singular.	*Plural.*
Nom.	ᠨᠠᠮᠤ ᠨᠠᠮᠣ ᠨᠠᠳᠤᠷᠠ	ᠨᠠᠮᠣᠭᠤᠳ
Acc.	ᠨᠠᠮᠣ ᠨᠠᠳᠤᠷᠠ ᠨᠠᠳᠤᠷᠠᠨᠠ ᠨᠠᠳᠤᠷᠠᠨᠠᠨ	ᠨᠠᠮᠣᠭᠤ
Instr.	ᠨᠠᠳᠤᠷᠠᠭᠠᠷ	ᠨᠠᠮᠣᠭᠠᠷ ᠨᠠᠮᠣᠭᠤᠷ
Dat.	ᠨᠠᠳᠤᠷᠠᠭᠠᠴᠠ	ᠨᠠᠮᠣᠭᠤᠳᠤᠯᠤ
Abl. Geld.	ᠨᠠᠳᠤᠷᠠᠴᠠ ᠨᠠᠳᠤᠷᠠᠭᠠᠴᠠ	ᠨᠠᠮᠣᠭᠠᠴᠠ
Gen.	ᠨᠠᠳᠤᠷᠠᠭᠠᠨ	ᠨᠠᠮᠣᠭᠤᠨᠠ ᠨᠠᠳᠤᠷᠠᠭᠠᠨᠠᠨ
Loc. Geld. Visp. 2, 1	ᠨᠠᠳᠤᠷᠠᠳᠠ ᠨᠠᠳᠤᠷᠠᠭᠠᠨᠠᠨᠳᠠ ᠨᠠᠳᠤᠷᠠᠴᠠ	ᠨᠠᠮᠣᠭᠤᠳᠠ ᠨᠠᠮᠣᠭᠤᠨᠳᠠ ᠨᠠᠮᠣᠭᠠᠴᠠ

147. Other inflected forms, both regular and irregular, of the same base.

Nom. Sing.—

Acc. Sing.— . is also used in the acc. du.; *e. g.*, (Yt. 15, 43); also, in the acc. plu.; *e. g.*, (Y. 71, 6).

Acc. Plu.— ; (Yt. 15, 49); Yaç. 50, 10 (for). is also used in the masculine and feminine; *e. g.*, mas. (Visp. 7, 4); fem. (Y. 71, 10).

Dat. Sing.—

Dat. Plu.— , also (fr.).

Abl. Sing.— . The case-termination is dropped in Wester., Geld. (see Y. 57, 1; Vend. 3, 16).

Abl. Plu.—

Gen. Sing.—

Gen. Du.— Yt. 10, 23.

Loc. Sing.— (fr.); (fr. a metre).

Loc. Plu.—

148. Neuter bases ending in are very few; some of their inflected forms as are met with are given below:—

Nom. and Acc. Sing.— Vend. 19, 15. 35.

Instr. Sing.—

Dat. Sing.—

Abl. Sing.— (fr. the nose).

Gen. Plu.— (from ordinance ; rt.).

149. Bases ending in }—Feminine.

The declension of feminine nouns, ending in }, follows the analogy of masculine nouns of the same base; but, in the case of the final suffix being }, the weak cases of the singular do not drop the penultimate vowel.

150. } (a virgin), } (night)—Fem.

}—unchangeable base ; }—changeable base; two bases:—strong base, } ; weak base, }.

	Singular.	*Plural.*
Nom.	} }	} }
Acc.	} }	} }
Instr.	}	}
Dat.	} [1]	}
Abl.	} }	}
Gen.	} }	}
Loc.	.....	}

151. } (water), } (the body), } (night)—Feminine.

}—changeable base ; strong base, } ; weak base, }.

[1] It is also used in the sense of the loc. (Yt. 1, 9 ; Vend. 4, 45).

—unchangeable base (see para. 126).

—unchangeable base (see para. 126).

	Singular.	*Dual.*	*Plural.*
Nom.	,		
Acc.	, , (Gâth.)	[2] , [2]	, ,
Instr.	,	.....	.....
Dat.	Geld. Yt. 1,21	.....	[3]
Abl.	,	.....	.....
Gen.	, , ,	.....	,
Loc.	, ,	.....	.....
Voc.	.....	.....	

152. Bases ending in -Masculine.

Remarks.—The nom. sing. rejects the final and the termination; before the enclitic particle or , is generally lengthened; as, , , , &c. The acc. sing., the nom. and acc. dual, and the nom. and acc. plu-

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[1] Mark Wester. (Vend. 7, 16).

[2] *E. g.*, Geld. (Gâh 4, 5).

Geld. (Y. 9, 4).

[3] An euphonic change of + (see para. 46).

generally lengthen the penultimate vowel. In the instr., dat., abl. and gen. sing., the penultimate ... is dropped. The voc. sing. affixes only ... at the end. The instr., dat. and abl. plu. insert an euphonic ... before the termination. The gen. plu. rejects the penultimate vowel. The voc. plu. is the same as the nom. plu.

153. ... (an officiating priest)—Masculine.

Three bases.—Strong base, ...; middle base, ...; weakest base, ...

	Singular.	*Plural.*
Nom.	...	...
(Gâth).	...	
Acc.	...	...
Instr.	...	...
Dat.	...	...
Abl.	...	...
Gen.	...	...
Voc.	...	...

154. Other inflected forms, both regular and irregular, of the same base:—

Nom. Sing.—..., ..., ..., ..., ..., ..., ..., ..., ..., also ... (Y. 45, 11).

Nom. Plu.—..., ..., ..., ..., ..., ..., ..., ..., ..., ... Yt. 5, 13.

Acc. Sing.—दातारम्, धातारम्, नेतारम्, होतारम्, पोतारम्, प्रशास्तारम्—Du. दातारौ, धातारौ, नेतारौ, होतारौ, पोतारौ, प्रशास्तारौ—Pl. दातॄन्, धातॄन्, नेतॄन्, होतॄन्, पोतॄन्, प्रशास्तॄन्.

Instr. Sing. दात्रा, धात्रा, नेत्रा, होत्रा, पोत्रा, प्रशास्त्रा—Du. दातृभ्याम्, धातृभ्याम्, नेतृभ्याम्, होतृभ्याम्, पोतृभ्याम्, प्रशास्तृभ्याम्—Pl. दातृभिः, धातृभिः, नेतृभिः, होतृभिः, पोतृभिः, प्रशास्तृभिः.

Dat. Sing. दात्रे, धात्रे, नेत्रे, होत्रे, पोत्रे, प्रशास्त्रे—Du. दातृभ्याम्, धातृभ्याम्, नेतृभ्याम्, होतृभ्याम्, पोतृभ्याम्, प्रशास्तृभ्याम्—Pl. दातृभ्यः, धातृभ्यः, नेतृभ्यः, होतृभ्यः, पोतृभ्यः, प्रशास्तृभ्यः.

Abl. Sing.—दातुः, धातुः, नेतुः, होतुः, पोतुः, प्रशास्तुः (fr. दातृ, धातृ, नेतृ, होतृ, पोतृ, प्रशास्तृ); Du. दातृभ्याम्, धातृभ्याम्, नेतृभ्याम्, होतृभ्याम्, पोतृभ्याम्, प्रशास्तृभ्याम्—Pl. दातृभ्यः, धातृभ्यः, नेतृभ्यः, होतृभ्यः, पोतृभ्यः, प्रशास्तृभ्यः.

Gen. Sing.—दातुः, धातुः, नेतुः, होतुः, पोतुः, प्रशास्तुः; Du. दातॄणाम्, धातॄणाम्, नेतॄणाम्, होतॄणाम्, पोतॄणाम्, प्रशास्तॄणाम्—Pl. दातॄणाम्, धातॄणाम्, नेतॄणाम्, होतॄणाम्, पोतॄणाम्, प्रशास्तॄणाम्.

Loc. Sing. दातरि, धातरि, नेतरि, होतरि, पोतरि, प्रशास्तरि—Du. दातृषु, धातृषु, नेतृषु, होतृषु, पोतृषु, प्रशास्तृषु—Pl. दातृषु, धातृषु, नेतृषु, होतृषु, पोतृषु, प्रशास्तृषु.

Voc. Sing. दातः, धातः, नेतः, होतः, पोतः, प्रशास्तः—Du. दातारौ, धातारौ, नेतारौ, होतारौ, पोतारौ, प्रशास्तारौ—Pl. दातारः, धातारः, नेतारः, होतारः, पोतारः, प्रशास्तारः.

155. The feminine of this base is formed by the addition of the feminine suffix ई to the weakest base; *e. g.*, होतृ, होत्री, (from the weakest base होत्र); similarly, प्रशास्त्री, दात्री, धात्री, नेत्री, पोत्री. It follows the paradigm नदी. Compare Sans. दात्र (he who gives) mas.; दात्री fem.

156. ... (a man, a male)—Masculine.

The base is unchangeable; (see para. 126).

	Singular.	*Dual.*	*Plural.*
Nom.	...	...	...
		Vend. 8, 10	...
Acc.	[1] ..., ...	.....	..., ..., ..., ...
Instr.	...	.....	...
			...
Dat.	..., ...	.....	Wester. ... ..., ...
Abl.	...	...	...
Gen.	..., ...	...	...
Loc.	...	.....	.....
Voc.	...	.....	...

157. The feminine of ... is formed by the addition of the feminine suffix ..., before which the penultimate ... is lengthened; *e. g.*, ... It follows the paradigm ....

158. Other inflected forms, both regular and irregular, of the same base:—

Acc. Sing.—..., ...

Nom. and Acc. Plu.—..., ..., ...

Abl. Plu.—... Wester., ... Geld.

Gen. Sing.—... Yaç. 1, 11.

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[1] Mark ... (Y. 30, 2) man and man, each individually for himself (Rev. Dr. Mills).

[2] Also, ... Geld. (Yt. 3, 4); ... Geld. (Yt. 8, 11).

Gen. Plu.—𐬌𐬀𐬵𐬌𐬀𐬎𐬀 Yt. 8, 39; 𐬌𐬀𐬵𐬌𐬀 Yt. 13, 57.

Voc. Plu.—𐬌𐬀𐬵𐬌𐬀𐬎𐬁 Vend. 21, 13.

159. Feminine nouns ending in 𐬎𐬁, 𐬎𐬌 and 𐬎𐬆 are very few; as, 𐬎𐬁𐬌𐬎𐬁 (a sister); 𐬎𐬁𐬌𐬎𐬆 (a daughter); 𐬎𐬁𐬌𐬎𐬀 (a mother). They are declined like 𐬎𐬁𐬌𐬑𐬀 (mas.). Their inflected forms as found in the Avesta texts are given below.

	Singular.	*Plural.*
Nom.	𐬌𐬀𐬎𐬀, 𐬌𐬁𐬌𐬎𐬁 𐬌𐬀𐬎𐬆, 𐬌𐬆𐬎𐬆	𐬎𐬁𐬌𐬎𐬀𐬵
Acc.	𐬌𐬁𐬌𐬎𐬁𐬉 𐬌𐬀𐬎𐬀𐬌𐬎𐬀𐬉, 𐬌𐬆𐬎𐬆𐬉	𐬎𐬁𐬌𐬎𐬀𐬵
Gen.	.....	𐬌𐬆𐬎𐬆𐬵𐬀 Gâth.
Loc.	𐬌𐬆𐬎𐬆𐬌𐬎𐬁	.....

160. Bases ending in ə.

To this class belong nouns ending in the suffixes 𐬌𐬁𐬎𐬁, 𐬌𐬎𐬁 and 𐬌𐬎𐬀. Substantives ending in 𐬌𐬁𐬎𐬁 are all of the masculine gender; as, 𐬌𐬁𐬎𐬁𐬎𐬆, 𐬌𐬁𐬎𐬁𐬌𐬀𐬑𐬀; those in 𐬌𐬁𐬎𐬁 and 𐬌𐬎𐬀 are mostly neuter;* as, 𐬌𐬁𐬎𐬁𐬑𐬆, 𐬌𐬁𐬎𐬁𐬵, &c. But when these nouns are used as adjectives, they take the gender of the substantives which they qualify; as, 𐬌𐬁𐬎𐬁𐬌𐬌𐬀 (milk)—neut. subs.; 𐬵𐬀𐬌𐬁𐬎𐬁𐬌𐬌𐬀 𐬵𐬀𐬌𐬁𐬎𐬁𐬑𐬆-𐬎𐬁𐬌𐬌𐬀 (Maidhyo-Zaremaya the milk-giver) mas. adj.; similarly, 𐬌𐬁𐬎𐬀-𐬵𐬀𐬌𐬁 (a good thought) neut.

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* Exceptions.—𐬌𐬁𐬎𐬁𐬑𐬀𐬎𐬁 mas. (a cheat); see 𐬵𐬀𐬎𐬁𐬑𐬀𐬎𐬀 nom. sing., Vend. 19, 1; 𐬌𐬁𐬎𐬁𐬵𐬆 fem. (dawn); see 𐬵𐬀𐬌𐬁𐬎𐬀𐬵𐬆 acc. sing., Vend. 18, 15.

subs.; ৬ঌঌ৲ঌ৬ঌ ৬ঌ৲ঌ (a youth of good thoughts) mas. adj., &c.

161. Bases ending in ঌ—Masculine.

Remarks.—The nom. sing. changes the final ঌ to ঌ, without adding any termination. The acc. sing., the nom. and acc. plu. lengthen the penultimate vowel. In the instr., dat., abl. and gen. sing. and the gen. plu., ঌ is reduced to ৩ (ৱ of the suffix being dropped).

162. ঌৱ (the Creator), ঌৱ (Knowing)—Masculine.

Three bases.—Strong base, ঌৱ, ঌৱ; middle base, ঌৱ, ঌৱ, of which no inflected form is found; weakest base, ৩ or ৱ, ৩ or ৱ.

	Singular.	*Plural.*
Nom.	ৱ ৱ ৱ	*ঌৱ
Acc.	ৱ	ঌৱ ৱ, ৱ Y. 58, 6.
Instr.	ৱ ৱ	ৱ Y. 58, 6.
Dat.	ৱ	.....
Abl.	ৱ	.....

* Mark ৱ those who have performed their actions (Y. 29, 3); ৱ is euphonically inserted (see para. 58).

	Singular.	*Plural.*
Gen.	ಕೃಷ್ಣನ, ಕೃಷ್ಣನ	ಕೃಷ್ಣರ
Voc.	ಕೃಷ್ಣ	.....

163. Other inflected forms, both regular and irregular, of the same base.

Nom. Sing.—ಕೃಷ್ಣನು, ಕೃಷ್ಣನಾದನು (rt. ಆದ); ಕೃಷ್ಣನಿಂದ, ಕೃಷ್ಣನಿಗೆ, ಕೃಷ್ಣನಲ್ಲಿ, ಕೃಷ್ಣನೇ (rt. ನೋ to see).

Acc. Sing.—ಕೃಷ್ಣನನ್ನು, (Geld. ಕೃಷ್ಣನನ್ನಾನು)

Dat. Sing.—ಕೃಷ್ಣನಿಗಾಗಿ (rt. ಆಗು); ಕೃಷ್ಣನಿಗೋಸ್ಕರ (rt. ಓಸ್ಕರ); ಕೃಷ್ಣನಿಗೊಸ್ಕರ (rt. ಒಸ್ಕರ); ಕೃಷ್ಣನಿಗೆಂದು (rt.ಎಂದು to love)

Abl. Sing.—ಕೃಷ್ಣನಿಂದಲೆಯಿಂದಲೆ (rt. ಇಂದ; ಅನುನಾಸಿಕ + ದ + ಇಂದಲೆ)

Gen. Plu.—ಕೃಷ್ಣರು, ಕೃಷ್ಣರುಗಳ (rt. ಅರು); ಕೃಷ್ಣರುಗಳು, ಕೃಷ್ಣರುಗಳಾ (ಕೃಷ್ಣರುಗಳಾ Geld. Yt. 13, 155; rt. ಆಗು)

Voc. Sing.—ಕೃಷ್ಣಾ-ಕೃಷ್ಣನೇ

164. The feminine of nouns ending in ಅನ್ನು follows the analogy of the base ಅನ್ನ; *i. e.*, it is formed by suffixing ಳ to the weakest base; *e. g.*, ಮಹಾರಾಜಳು (from the weakest base ಮಹಾರಾಜ; orig., ಅನ್ನುವಳು); ಮಹಾರಾಜ್ಞಿಯಳಲ್ಲ (from the weakest base ಮಹಾರಾಜ್ಞಿಯ; orig., ಅನ್ನುವಳಲ್ಲ); ಮಹಾರಾಜರಾಣಿ (from the weakest base ಮಹಾರಾಜರಾಣಿ; orig., ಅನ್ನುವರಾಣಿ).

165. ಅನ್ನಮಾ मास् (the moon)—Masculine.

The base is unchangeable (see para. 126).

	Singular.	*Plural.*
Nom.	ಚಂದ್ರನನ್ನಮಾ, ನಮಾ	ಚಂದ್ರನನ್ನಮಾ, ನಮಾಗಳು
Acc.	ನಮಾನನ್ನಮಾ	ನಮಾಗಳನ್ನಮಾ
Gen.	ನಮಾಗಳನ್ನಮಾ	ನಮಾಗಳನ್ನಮಾ

OBSERVATION.—..., in some of its inflectional forms, changes its base to ...; *e. g.*, nom. sing. ... (...) Yt. 10, 142; dat. sing. ... Yt. 7, 1; gen. sing. ... Yt. 7, 0; voc. sing. ... Vend. 21, 9.

Adjectives ending in ... are both mas. and fem.; *e. g.*, ... (mas.); ... (fem.).

166. Bases ending in ...—Neuter.

REMARKS.—The nom. and acc. sing. change the final ... to ..., while the nom. and acc. plu. to ..., without adding any termination. The instr., dat. and abl. plu. change ... to ..., and the loc. plu. to ..., before the termination; sometimes the loc. plu. rejects the final ....

167. ... वचस् (a word)—Neuter.

The base is unchangeable (see para. 126).

	Singular.	*Plural.*
Nom.	...	...
Acc.	...	...
Instr.	...	...
Dat.	...	...
Abl.	...	...
Gen.	...	...
Loc.	...	...

168. Other inflected forms, both regular and irregular, of the same base.

Nom. and Acc. Sing.—..., help; ...

the throat. Before the enclitic particle 𐬯𐬀 or 𐬛𐬀𐬯, 𐬨 is reduced to 𐬀𐬀, *e. g.*, 𐬯𐬛𐬀𐬀𐬛𐬨𐬀𐬀, 𐬯𐬛𐬀𐬀𐬵𐬁, &c. In the Gâthâ dialect, the final 𐬨 is, in several instances, changed to 𐬁; as, 𐬁𐬌𐬀𐬀𐬌, 𐬁𐬛𐬀𐬀𐬋, 𐬁𐬵𐬁, &c. Mark 𐬁𐬀𐬀𐬀𐬀𐬋 Geld. Y. 43, 8; 𐬌𐬀𐬛–𐬀𐬀𐬀𐬵𐬁

Nom. and Acc. Plu.—𐬀𐬀𐬛𐬌𐬨, 𐬯𐬛𐬀𐬀𐬛𐬌𐬨𐬀, 𐬯𐬛𐬀𐬀𐬀𐬌𐬨𐬀𐬀, 𐬀𐬀𐬌𐬯𐬛𐬀𐬀𐬀𐬌𐬨𐬀

Instr. Sing.—𐬯𐬛𐬀𐬀𐬛𐬌𐬨𐬀𐬀, 𐬯𐬛𐬀𐬀𐬛𐬌𐬨𐬯, 𐬯𐬛𐬀𐬀𐬛𐬌𐬨𐬀𐬀𐬯

Instr. Plu.—𐬯𐬛𐬀𐬀𐬛𐬌𐬨𐬀𐬀𐬋𐬯, 𐬀𐬀𐬛𐬌𐬨𐬀𐬀𐬀, 𐬀𐬀𐬛𐬌𐬨𐬁𐬀𐬀, 𐬀𐬀𐬛𐬌𐬨𐬁𐬀𐬀, 𐬀𐬀𐬛𐬌𐬨𐬁𐬀𐬀 Geld.; 𐬀𐬀𐬛𐬌𐬨𐬁𐬀𐬀𐬋 Geld. Y. 34, 2 (with the chants).

Dat. Sing.—𐬀𐬀𐬛𐬌𐬨𐬀𐬀𐬀, 𐬀𐬀𐬛𐬌𐬨𐬀𐬀𐬀 (Geld. 𐬀𐬀𐬛𐬌𐬨𐬀𐬀𐬀𐬀𐬀, 𐬀𐬀𐬛𐬌𐬨𐬀𐬀𐬀𐬀𐬀𐬀); 𐬯𐬛𐬀𐬀𐬛𐬌𐬨𐬀𐬀𐬀𐬀𐬀𐬀, 𐬀𐬀𐬛𐬌𐬨𐬀𐬀𐬀𐬀𐬀𐬀, 𐬀𐬀𐬛𐬌𐬨𐬀𐬀𐬀𐬀𐬀𐬀 Geld.; 𐬀𐬀𐬛𐬌𐬨𐬀𐬀𐬀𐬀𐬀𐬀, 𐬯𐬛𐬀𐬀𐬛𐬌𐬨𐬀𐬀𐬀𐬀𐬀𐬀

Abl. Sing.—𐬛𐬀𐬀𐬛𐬌𐬨𐬀𐬀𐬀𐬋, 𐬛𐬀𐬀𐬛𐬌𐬨𐬀𐬀𐬀𐬀𐬀𐬋, 𐬯𐬛𐬀𐬀𐬛𐬌𐬨𐬀𐬀𐬀𐬀𐬀𐬋 Geld. Yt. 8, 47; 𐬯𐬛𐬀𐬀𐬛𐬌𐬨𐬀𐬀𐬀𐬋𐬯; 𐬯𐬛𐬀𐬀𐬛𐬌𐬨𐬀𐬀𐬵𐬁𐬀 (fr. 𐬀𐬀𐬛𐬌𐬨𐬀𐬀𐬵𐬁𐬀 darkness).

Abl. Plu.—𐬀𐬀𐬛𐬌𐬨𐬀𐬀𐬀𐬀𐬀𐬀𐬀. Mark 𐬀𐬀𐬛𐬌𐬨𐬀𐬀𐬀𐬀𐬀𐬋 (Geld. Yt. 10, 23).

Gen. Sing.—𐬀𐬀𐬛𐬌𐬨𐬀𐬀𐬀𐬀𐬀𐬀, 𐬀𐬀𐬛𐬌𐬨𐬀𐬀𐬁𐬀𐬀𐬯, 𐬯𐬛𐬀𐬀𐬛𐬌𐬨𐬀𐬀𐬀𐬀𐬁𐬀𐬀𐬯, 𐬀𐬀𐬛𐬌𐬨𐬀𐬀𐬀𐬀𐬀𐬵

Gen. Plu.—𐬵𐬌𐬛𐬌𐬨𐬀𐬀𐬀𐬀𐬀𐬀𐬀, 𐬵𐬌𐬛𐬌𐬨𐬀𐬀𐬀𐬀𐬀𐬵, 𐬵𐬌𐬛𐬌𐬨𐬀𐬀𐬀𐬀𐬀𐬀𐬋

Loc. Sing.—𐬯𐬯𐬀𐬀𐬀𐬀𐬀, 𐬛𐬀𐬀𐬛𐬌𐬨𐬀𐬀𐬀𐬀𐬋, 𐬯𐬯𐬀𐬀𐬁𐬀, 𐬯𐬯𐬀𐬀𐬀𐬀𐬀𐬀𐬀, 𐬯𐬯𐬀𐬀𐬋 Wester. (for 𐬯𐬯𐬀𐬀𐬀𐬀𐬀𐬋 in desire) Y. 43, 8; 𐬯𐬯𐬀𐬀𐬀𐬀𐬋 Yt. 8, 8; 𐬯𐬯𐬀𐬀𐬀𐬀𐬋 Y. 65, 4; 𐬯𐬯𐬀𐬀𐬀𐬀𐬋 Yt. 5, 4; (orig., 𐬯𐬯𐬀𐬀𐬀𐬀𐬀𐬀𐬋; by the dropping of 𐬯 the preceding vowel is lengthened); 𐬯𐬯𐬀𐬀𐬀𐬵, also 𐬀𐬀𐬛𐬌𐬨𐬀𐬀𐬀𐬵 (Yt. 10, 106; Vend. 19, 3).

Loc. Plu.—𐬨𐬀𐬎𐬞𐬀𐬵𐬌𐬎𐬎𐬀, 𐬨𐬀𐬎𐬞𐬀𐬵𐬌𐬎𐬎𐬀, 𐬨𐬀𐬎𐬞𐬀𐬵𐬌𐬎𐬀𐬙, 𐬨𐬀𐬎𐬞𐬀𐬵𐬌𐬎𐬁𐬙𐬀𐬙, 𐬨𐬀𐬎𐬞𐬀𐬵𐬌𐬎𐬁𐬙𐬀𐬙, 𐬞𐬀𐬵𐬌𐬎𐬁𐬙𐬀𐬙, 𐬞𐬀𐬵𐬌𐬎𐬁𐬙𐬀𐬙

Voc. Sing.—𐬨𐬁𐬞𐬀𐬵𐬌𐬎𐬁𐬙𐬀𐬙 Y. 28, 4.

169. Bases ending in 𐬞𐬀𐬵—Mas. and Fem.

These are mostly adjectives; very few are substantives. They are inflected according to the general rule, except the nom. sing., which changes the final 𐬌𐬎 to 𐬉, sometimes to 𐬊, without adding any termination. Comparative adjectives ending in 𐬌𐬎𐬌𐬎 (mas.) form their nom. sing. in 𐬉𐬎; *e. g.*, 𐬛𐬀𐬵𐬌𐬎𐬌𐬎𐬉 (mas.), 𐬉𐬎𐬌𐬎𐬌𐬎𐬉 (mas.), 𐬉𐬎𐬌𐬎𐬎𐬎𐬀 (fem.). Some inflected forms of these nouns, as found in the sacred writings, are as follow. The base is unchangeable.

	Singular.	*Plural.*
Nom.	𐬛𐬀𐬵𐬌𐬎𐬌𐬎𐬉, 𐬛𐬀𐬵𐬌𐬎𐬌𐬎𐬊	𐬛𐬀𐬵𐬌𐬎𐬌𐬎𐬎𐬀
	𐬉𐬎𐬌𐬎𐬌𐬎𐬊	𐬉𐬎𐬌𐬎𐬌𐬎𐬎𐬀
	𐬉𐬎𐬌𐬎𐬌𐬎𐬊 (Geld.)	𐬎𐬀𐬵𐬌𐬎𐬌𐬎𐬎𐬀
	𐬨𐬀𐬵𐬌𐬎𐬌𐬎𐬨, 𐬨𐬀𐬵𐬌𐬎𐬌𐬎𐬨	𐬨𐬀𐬵𐬌𐬎𐬌𐬎𐬎𐬀
Acc.	𐬨𐬀𐬵𐬌𐬎𐬌𐬎𐬨	𐬨𐬀𐬵𐬌𐬎𐬌𐬎𐬎𐬀
	𐬉𐬎𐬌𐬎𐬌𐬎𐬨	𐬛𐬀𐬵𐬌𐬎𐬌𐬎𐬎𐬀
	𐬛𐬀𐬵𐬌𐬎𐬌𐬎𐬨, 𐬎𐬀𐬵𐬌𐬎𐬌𐬎𐬨	𐬎𐬀𐬵𐬌𐬎𐬌𐬎𐬎𐬀
	𐬉𐬎𐬌𐬎𐬌𐬎𐬨	𐬎𐬀𐬵𐬌𐬎𐬌𐬎𐬎𐬀
	𐬎𐬀𐬵𐬌𐬎𐬌𐬎𐬨	𐬎𐬀𐬵𐬌𐬎𐬌𐬎𐬎𐬀
Instr.	𐬨𐬀𐬵𐬌𐬎𐬌𐬎𐬊	𐬎𐬀𐬵𐬌𐬎𐬌𐬎𐬎𐬀
	𐬨𐬀𐬵𐬌𐬎𐬌𐬎𐬊	Geld. (fr. 𐬌𐬎) 𐬎𐬀𐬵𐬌𐬎𐬌𐬎𐬎𐬀
Dat.	𐬨𐬀𐬵𐬌𐬎𐬌𐬎𐬉	.....
	𐬛𐬀𐬵𐬌𐬎𐬌𐬎𐬉	
	𐬨𐬀𐬵𐬌𐬎𐬌𐬎𐬉	

Gen.	𐬯𐬀𐬎𐬭𐬀𐬢𐬀𐬰𐬌𐬭𐬀𐬢𐬀𐬰𐬌	𐬫𐬀𐬰𐬌𐬭𐬀𐬢𐬀𐬰𐬌
	𐬯𐬀𐬎𐬭𐬀𐬢𐬀𐬰𐬌	𐬫𐬀𐬰𐬌𐬭𐬀𐬢𐬀𐬰𐬌
	𐬯𐬀𐬎𐬭𐬀𐬢𐬀𐬰𐬌	𐬫𐬀𐬰𐬌𐬭𐬀𐬢𐬀𐬰𐬌
Loc.	.....	𐬯𐬀𐬎𐬭𐬀𐬢𐬀𐬰𐬌𐬭𐬀
Voc.	𐬯𐬀𐬎𐬭𐬀𐬢𐬀𐬰𐬌	.....
	𐬯𐬀𐬎𐬭𐬀𐬢𐬀𐬰𐬌𐬭𐬀	

170. 𐬫𐬀𐬰 (the land, the earth), 𐬯𐬀𐬎𐬭 (a borough, a family).—Feminine.

The base is unchangeable (see para. 126).

	Singular.	*Plural.*
Nom.	𐬫𐬀𐬰	𐬫𐬀𐬰𐬌
Acc.	𐬫𐬀𐬰𐬌𐬭𐬀𐬢𐬀𐬰𐬌, 𐬫𐬀𐬰𐬌	𐬫𐬀𐬰𐬌, 𐬫𐬀𐬰𐬌𐬭𐬀𐬢𐬀𐬰𐬌
	𐬯𐬀𐬎𐬭𐬀𐬢𐬀𐬰𐬌	𐬯𐬀𐬎𐬭𐬀𐬢𐬀𐬰𐬌
Instr.	𐬯𐬀𐬎𐬭𐬀𐬢𐬀𐬰𐬌, [2]𐬫𐬀𐬰𐬌𐬭𐬀	.....
Dat.	𐬯𐬀𐬎𐬭𐬀𐬢𐬀𐬰𐬌	𐬯𐬀𐬎𐬭𐬀𐬢𐬀𐬰𐬌𐬭𐬀[3]
Abl.	𐬫𐬀𐬰𐬌, 𐬫𐬀𐬰𐬌𐬭𐬀	𐬯𐬀𐬎𐬭𐬀𐬢𐬀𐬰𐬌𐬭𐬀
	𐬫𐬀𐬰𐬌𐬭𐬀𐬢𐬀𐬰𐬌, 𐬫𐬀𐬰𐬌𐬭𐬀	
	𐬯𐬀𐬎𐬭𐬀𐬢𐬀𐬰𐬌, 𐬯𐬀𐬎𐬭𐬀	
	𐬯𐬀𐬎𐬭𐬀𐬢𐬀𐬰𐬌 (Geld.)	
Gen.	[4]𐬫𐬀𐬰𐬌, [5]𐬯𐬀𐬎𐬭𐬀	𐬫𐬀𐬰𐬌𐬭𐬀𐬢𐬀𐬰𐬌
		𐬯𐬀𐬎𐬭𐬀𐬢𐬀𐬰𐬌, 𐬯𐬀𐬎𐬭𐬀

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[1] Mark 𐬫𐬀𐬰𐬌𐬭𐬀𐬢𐬀𐬰𐬌𐬭𐬀𐬢𐬀𐬰𐬌 gen. dual Yt. 13, 127.

[2] *E.g.*, 𐬫𐬀𐬰𐬌 𐬭𐬭𐬭𐬭, also 𐬫𐬀𐬰𐬌𐬭𐬭𐬭𐬭 (Geld. Y. 12, 3).

[3] By the insertion of 𐬭 before the termination (𐬫𐬀𐬰𐬌 + 𐬭 + 𐬯𐬀𐬎𐬭).

[4] 𐬫𐬀𐬰𐬌—in the sense of the loc. (see Vend. 3, 36. 37. 38).

[5] Also, 𐬯𐬀𐬎𐬭𐬀𐬢𐬀𐬰𐬌𐬭𐬀𐬢𐬀𐬰𐬌 Geld. Yt. 5, 6 (base 𐬯𐬀𐬎𐬭𐬀𐬢𐬀𐬰𐬌).

Loc. 𐬵𐬀𐬞𐬀𐬌 𐬵𐬀𐬞𐬀𐬌 ……

Voc. …… 𐬵𐬀𐬞𐬀 Y. 65, 12.

171. Bases ending in 𐬞𐬀, 𐬞𐬀𐬵–Neuter.

These are, in most cases, indeclinable; very few of them have inflected forms, especially in the nom. and acc. sing. and plu., and, sometimes, in the loc. plu.; *e. g.*, 𐬵𐬀𐬞𐬀𐬌 𐬵𐬀𐬞𐬀𐬵𐬌 nom. and acc. sing.; 𐬵𐬀𐬞𐬀 acc. sing. and. du.; 𐬵𐬀𐬞𐬀𐬌, 𐬵𐬀𐬞𐬀𐬵𐬌, 𐬵𐬀𐬞𐬀𐬵𐬀, 𐬵𐬀𐬞𐬀𐬵𐬌, 𐬵𐬀𐬞𐬀𐬵𐬀 (Gâth.) acc. sing.; 𐬵𐬀𐬞𐬀𐬵𐬌 (Y. 68 2) dat. sing.; 𐬵𐬀𐬞𐬀𐬵𐬀 (Visp. 10, 1) gen. sing. (*e. g.*; 𐬵𐬀𐬞𐬀𐬵𐬀 𐬞𐬀𐬵𐬀𐬌 𐬵𐬀𐬞𐬀𐬵𐬀 𐬞𐬀𐬵𐬀𐬌𐬵𐬀𐬌 𐬵𐬀𐬞𐬀𐬵𐬀 𐬞𐬀𐬵𐬀𐬌𐬵𐬀𐬌); 𐬵𐬀𐬞𐬀 (Yt. 1, 18) gen. sing.; 𐬵𐬀𐬞𐬀𐬌, 𐬵𐬀𐬞𐬀𐬵𐬌, 𐬵𐬀𐬞𐬀 acc. plu.; 𐬵𐬀𐬞𐬀𐬵𐬀, 𐬵𐬀𐬞𐬀𐬵𐬀, 𐬵𐬀𐬞𐬀𐬵𐬀 loc. plu.

172. Some notable inflected forms of nouns :—

𐬵𐬀𐬞𐬀𐬵𐬀𐬌𐬵𐬀 mas. (an evil-doer)—𐬵𐬀𐬞𐬀𐬵𐬀𐬌𐬵𐬀 nom. sing. 𐬵𐬀𐬞𐬀𐬵𐬀𐬌𐬵𐬀 (one who spreads death or evil in the world)—𐬵𐬀𐬞𐬀𐬵𐬀𐬌𐬵𐬀 mas. nom. sing.; 𐬵𐬀𐬞𐬀𐬵𐬀𐬌𐬵𐬀 Wester. (Y. 9, 31) mas. gen. sing.; 𐬵𐬀𐬞𐬀𐬵𐬀𐬌𐬵𐬀 (Y. 57, 15) fem. gen. sing.

𐬵𐬀𐬞 mas. (winter)—𐬵𐬀𐬞𐬀 nom. sing.; 𐬵𐬀𐬞 acc. sing.; 𐬵𐬀𐬞 gen. sing.; 𐬵𐬀𐬞 nom. plu.

𐬵𐬀𐬞𐬀𐬵𐬀𐬌 neut. (the joint of a finger)—𐬵𐬀𐬞𐬀𐬵𐬀𐬌 acc. sing. 𐬵𐬀𐬞 fem. (Druj, demon-of-lie)—𐬵𐬀𐬞 nom. sing.; 𐬵𐬀𐬞,

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[1] Also 𐬵𐬀𐬞 (see Vend. 6, 29. 31. 34.)—base 𐬵𐬀𐬞.

, * acc. sing.; abl. sing.; gen. sing.; voc. sing.; nom. and acc. plu.; Geld. (Yt. 4, 7) gen. plu.

 mas. (the navel, an offspring, kith)— Yt. 13, 95; Geld. (Yt. 8, 34) nom. sing.; acc. sing.; voc. sing.; (Y. 46, 12) loc. plu.

 mas. (the navel, an offspring, kith)— acc. sing.; abl. sing.; gen. sing.

 पद mas. (a metric foot)— , instr. plu.; abl. plu.

 neut. (covering, matting)— , acc. sing.; instr. sing.

 mas. (Afrâsyâb)— nom. sing.; - acc. sing.

[instr. plu.

 adj. (great)— dat. sing.; acc. plu.;

 mas. and fem. (a word)— nom. sing.; , acc. sing.; instr. sing.; (Y. 8, 1) gen. sing.; nom. plu.; , acc. plu.; abl. dual; , , abl. plu.; , gen. plu.

 neut. (a weapon)— , nom. sing.; acc. sing.; , instr.

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* Similarly, Geld. Y. 62, 5 (fr. —)

sing.; Wester., Geld. (Y. 57, 29) instr. dual; gen. plu.

neut. (bedding)— nom. and acc. sing.

mas. (watching, guarding)— nom. sing.; acc. sing.; nom. plu.

neut. (a seat, a place)— acc. sing.; (also,) gen. sing.

mas. (seeing, watching)— nom. sing.

neut. (the sun)— , nom. sing.; , gen. sing.

mas. (good in deed)— nom. sing.

173. Nouns having more than one base without affecting the meaning in their inflected forms.

There are some nouns, which, in their particular inflected forms, take different bases; in most cases, a redundant is subjoined at the end. *E. g.*, , (a man, a male.); , (time); , (a warrior); , (a priest); , (invoking); , a dog); (a ruler, a tyrant); , (a male); (land); (winter); , (the sea); , (a word); , (possessing a wounding spear); , (the moon); , , (a bone,

the body); 𐬵𐬀𐬭𐬎𐬀𐬨𐬀, 𐬵𐬀𐬭𐬎𐬀𐬨𐬁, 𐬵𐬀𐬭𐬎𐬀𐬨𐬆 (a bow); 𐬵𐬀𐬭𐬎𐬀𐬨𐬌, 𐬵𐬀𐬭𐬎𐬀𐬨𐬍 (a maid); 𐬵𐬀𐬭𐬎𐬀𐬨𐬎, 𐬵𐬀𐬭𐬎𐬀𐬨𐬏, 𐬵𐬀𐬭𐬎𐬀𐬨𐬐 (orig., 𐬵𐬀𐬭𐬎𐬀𐬨𐬐𐬎) (a friend); 𐬵𐬀𐬭𐬎𐬀𐬨𐬑, 𐬵𐬀𐬭𐬎𐬀𐬨𐬒, 𐬵𐬀𐬭𐬎𐬀𐬨𐬓, 𐬵𐬀𐬭𐬎𐬀𐬨𐬔 (the tongue).

174. Nouns used in more than one gender.

There are some substantives, which, in the same sense, are used in different genders, in their inflected forms. *E. g.*

𐬵𐬀𐬭𐬎𐬀𐬨𐬕 (abundance, prosperity)—𐬵𐬀𐬭𐬎𐬀𐬨𐬕𐬌 neut. dat. sing.; 𐬵𐬀𐬭𐬎𐬀𐬨𐬕𐬌𐬌𐬎𐬆 fem. gen. sing.

𐬵𐬀𐬭𐬎𐬀𐬨𐬆 (a region)—𐬵𐬀𐬭𐬎𐬀𐬨𐬆𐬌𐬎𐬆 𐬵𐬀𐬭𐬎𐬀𐬨𐬎 neut. acc. sing.; 𐬵𐬀𐬭𐬎𐬀𐬨𐬆𐬌𐬎𐬆𐬎 𐬵𐬀𐬭𐬎𐬀𐬨𐬆𐬎𐬀𐬎 fem. loc. plu.

𐬵𐬀𐬭𐬎𐬀𐬨𐬁 (गिरि a mountain)—𐬵𐬀𐬭𐬎𐬀𐬨𐬁𐬎𐬀𐬎 𐬵𐬀𐬭𐬎𐬀𐬨𐬁𐬎𐬀𐬎𐬎 mas. acc. sing.; 𐬵𐬀𐬭𐬎𐬀𐬨𐬁𐬌𐬌𐬎𐬆 𐬵𐬀𐬭𐬎𐬀𐬨𐬁𐬎𐬀𐬎 fem. acc. plu.

𐬵𐬀𐬭𐬎𐬀𐬨𐬋 (होत्र an offering, an oblation)—𐬵𐬀𐬭𐬎𐬀𐬨𐬋𐬎𐬀 𐬵𐬀𐬭𐬎𐬀𐬨𐬋𐬌𐬌𐬎𐬆 neut. loc. sing.; 𐬵𐬀𐬭𐬎𐬀𐬨𐬋𐬌𐬌𐬌𐬎𐬆 fem. abl. sing.

𐬵𐬀𐬭𐬎𐬀𐬨𐬌, 𐬵𐬀𐬭𐬎𐬀𐬨𐬍 (creation)—𐬵𐬀𐬭𐬎𐬀𐬨𐬍𐬎 𐬵𐬀𐬭𐬎𐬀𐬨𐬍 𐬵𐬀𐬭𐬎𐬀𐬨𐬎 neut. nom. sing.; 𐬵𐬀𐬭𐬎𐬀𐬨𐬍𐬌𐬎𐬆 𐬵𐬀𐬭𐬎𐬀𐬨𐬍𐬎 𐬵𐬀𐬭𐬎𐬀𐬨𐬍𐬎𐬀𐬎 fem. acc. plu.

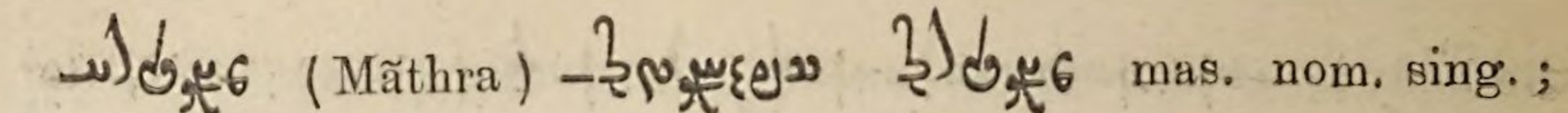
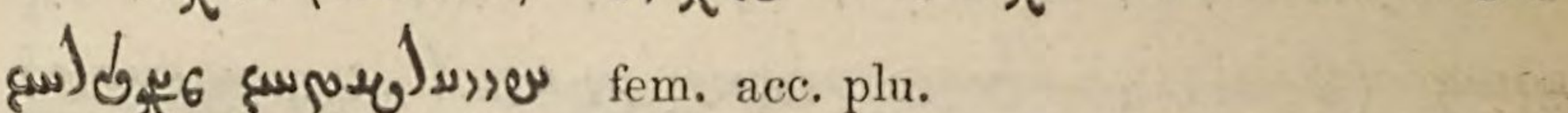
𐬵𐬀𐬭𐬎𐬀𐬨𐬑 (the eye)—𐬵𐬀𐬭𐬎𐬀𐬨𐬑𐬎 neut. nom. sing.; 𐬵𐬀𐬭𐬎𐬀𐬨𐬑𐬌𐬌𐬎𐬆 𐬵𐬀𐬭𐬎𐬀𐬨𐬑𐬌𐬌𐬌𐬎𐬆 fem. dat. plu.

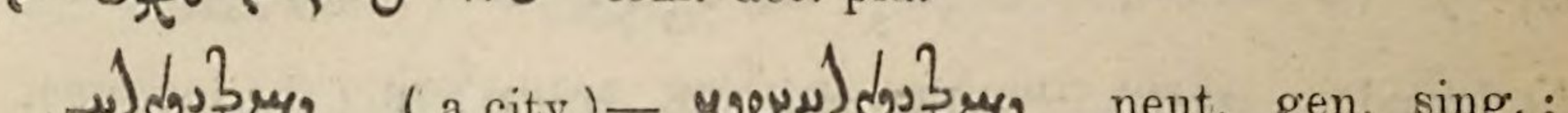
𐬵𐬀𐬭𐬎𐬀𐬨𐬎 (dead matter)—𐬵𐬀𐬭𐬎𐬀𐬨𐬎𐬌𐬌𐬌𐬎𐬆.....𐬵𐬀𐬭𐬎𐬀𐬨𐬎𐬌𐬌𐬌𐬎𐬆—𐬵𐬀𐬭𐬎𐬀𐬨𐬎𐬌𐬌𐬌𐬎𐬆 mas. nom. sing.; 𐬵𐬀𐬭𐬎𐬀𐬨𐬎𐬌𐬌𐬌𐬎𐬆—𐬵𐬀𐬭𐬎𐬀𐬨𐬎𐬌𐬌𐬌𐬎𐬆 𐬵𐬀𐬭𐬎𐬀𐬨𐬎 fem. nom. sing.

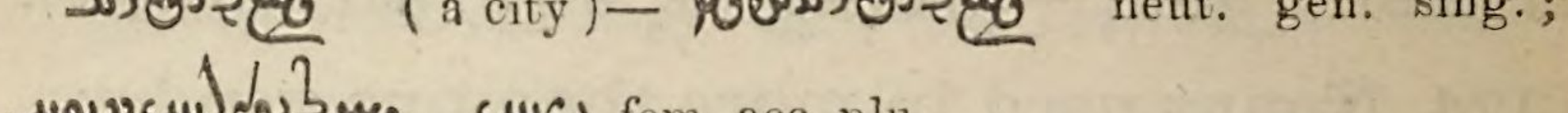
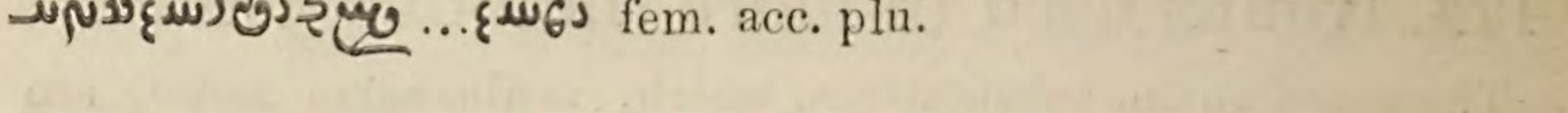
𐬵𐬀𐬭𐬎𐬀𐬨𐬎𐬌 (a house)—𐬵𐬀𐬭𐬎𐬀𐬨𐬎𐬌𐬎 (Yt. 5, 63) mas. acc. sing.; 𐬵𐬀𐬭𐬎𐬀𐬨𐬎𐬌𐬎 (Vend. 3, 2) neut. acc. sing.; 𐬵𐬀𐬭𐬎𐬀𐬨𐬎𐬌𐬎𐬀𐬎 fem. loc. plu. [acc. plu.

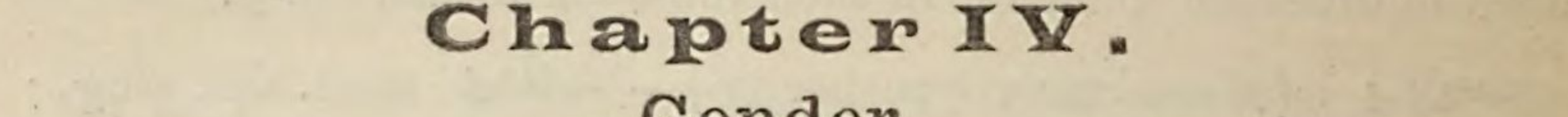
𐬵𐬀𐬭𐬎𐬀𐬨𐬎𐬌𐬎 (a feather)—𐬵𐬀𐬭𐬎𐬀𐬨𐬎𐬌𐬎𐬎 mas. nom. sing.; 𐬵𐬀𐬭𐬎𐬀𐬨𐬎𐬌𐬎𐬌𐬎𐬆 fem.

𐬵𐬀𐬭𐬎𐬀𐬨𐬎𐬌𐬏 (an arm)—𐬵𐬀𐬭𐬎𐬀𐬨𐬎𐬌𐬏𐬎𐬀𐬎 𐬵𐬀𐬭𐬎𐬀𐬨𐬎𐬌𐬏𐬌𐬌𐬎𐬆 mas. gen. sing.; 𐬵𐬀𐬭𐬎𐬀𐬨𐬎𐬌𐬏𐬌𐬌𐬌𐬎𐬆 fem. acc. plu.

 (Mãthra) —  mas. nom. sing.;

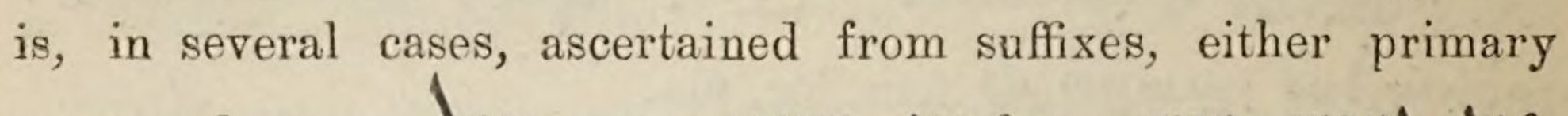
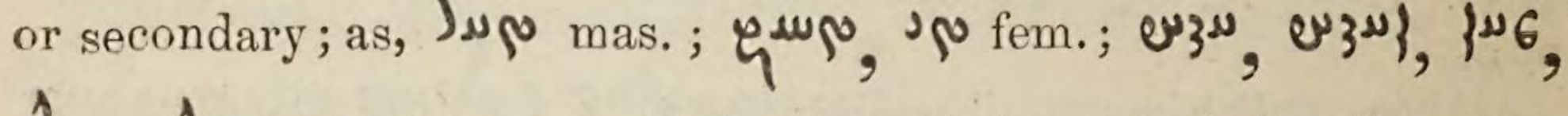
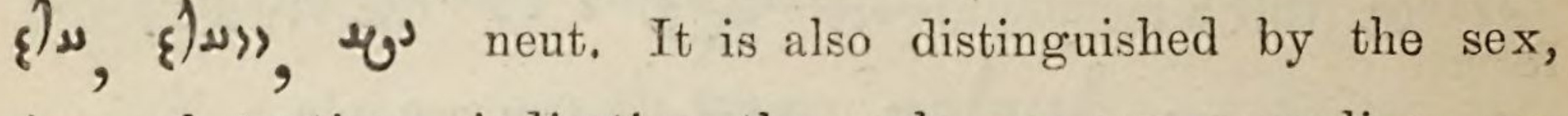
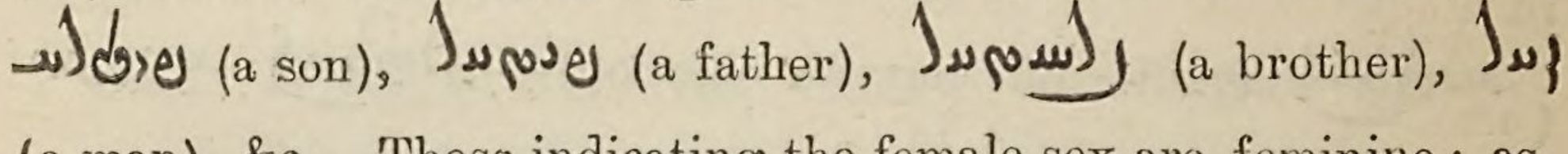
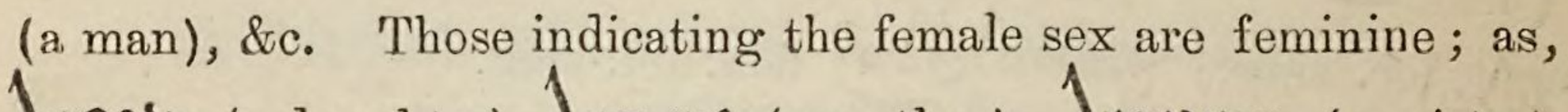
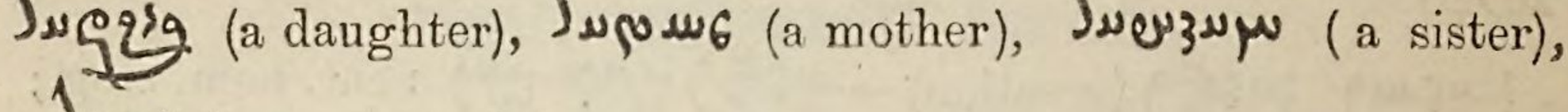
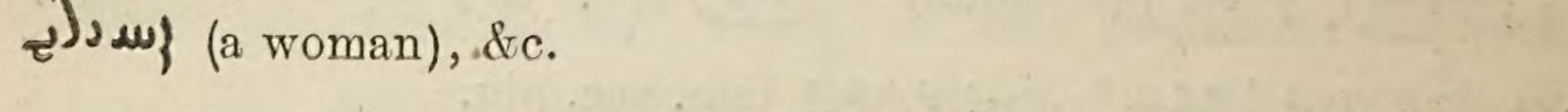
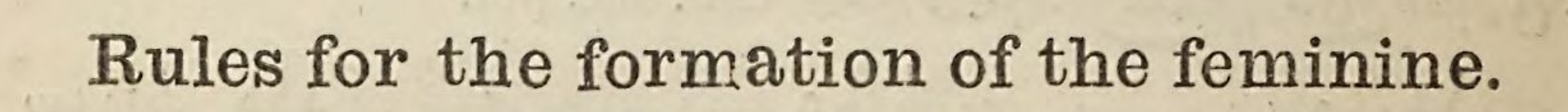
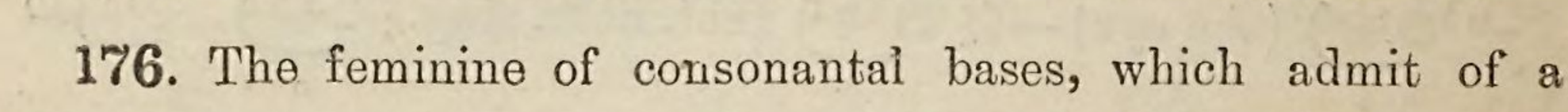
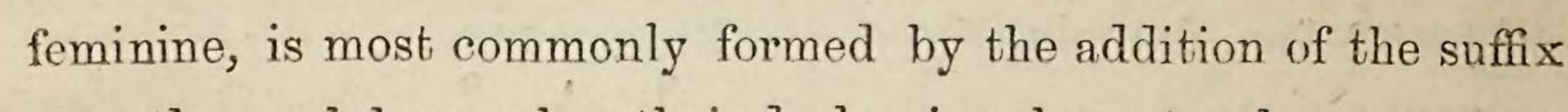
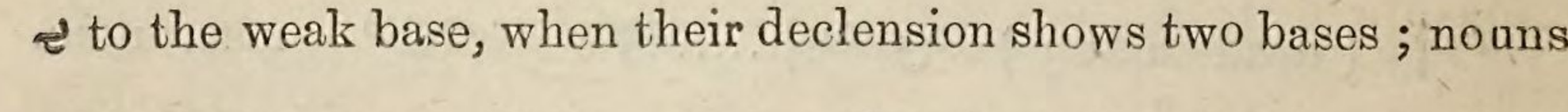
 fem. acc. plu.

 (a city)—  neut. gen. sing.;

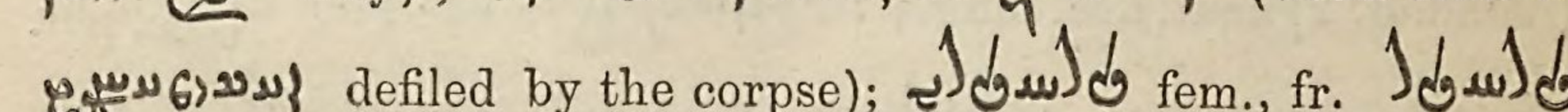
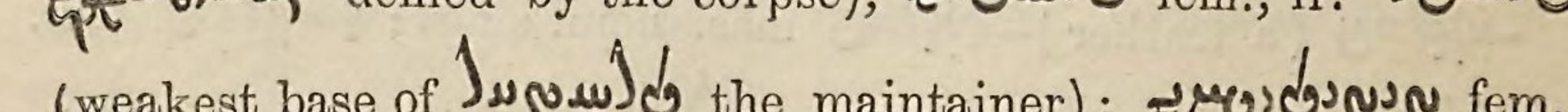
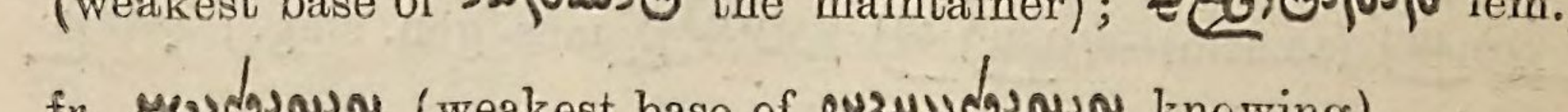
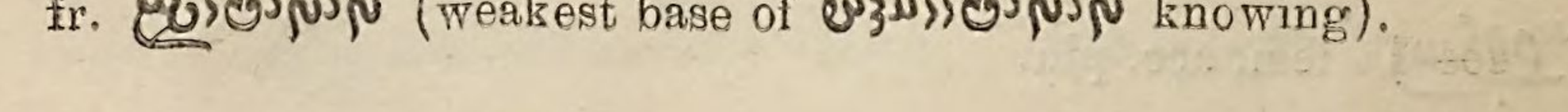
 fem. acc. plu.

Chapter IV.

Gender.

175. Like its sister languages, the Avesta has three genders, *viz.*, masculine, feminine and neuter. As stated before, the gender is, in several cases, ascertained from suffixes, either primary or secondary; as,  mas.;  fem.;  neut. It is also distinguished by the sex, *i.e.*, substantives indicating the male sex are masculine; as,  (a son),  (a father),  (a brother),  (a man), &c. Those indicating the female sex are feminine; as,  (a daughter),  (a mother),  (a sister),  (a woman), &c.

Rules for the formation of the feminine.

176. The feminine of consonantal bases, which admit of a feminine, is most commonly formed by the addition of the suffix  to the weak base, when their declension shows two bases; nouns with three bases subjoin  for the feminine to the weakest base; *e. g.*,  fem., from  (weak base of holy); fem., fr. (weak base of defiled by the corpse); fem., fr. (weakest base of the maintainer); fem., fr. (weakest base of knowing).

177. Comparative bases in ddzvn form their feminine by the addition of the feminine suffix e, before which the penultimate 3 is dropped and n changed to v; *e. g.*, dddddzvng (mas.) larger, greater; fem. dddddevg; dddzvnd (mas.) more powerful; fem. dddzevnd; but dddzvnvd (better) drops d in the fem.; *e. g.*, devd. Comp. Sans. गरीयस् heavier; fem. गरीयसी; पापीयस् wicked; fem. पापीयसी.

Note.—{ld (नृ a man) forms its feminine base {ldde नारी.

178. The feminine base of adjectives ending in n, and of substantives in n which admit of a feminine, is for the most part formed by the addition of the feminine suffix a to the masculine; in other words, by lengthening the final vowel. *E. g.*, mdvsvng (mas.) strong; fem. mdvsvnga; ddvldn (mas.) beautiful; fem. ddvldna; mdvsvng (mas.) a grandfather; fem. mdvsvnga; ddvldn (mas.) an uncle; fem. ddvldna, &c. But, in several instances, the feminine base is formed by substituting the feminine suffix e for the final n; *e. g.*, dvdvvn देव (mas.) a Dev; fem. dvdvve देवी; dvdvvng मेष (mas.) a ram; fem. dvdvveg मेषी an ewe; dvdvvdvl (mas.) golden; fem. dvdvvdve; ddvdvl (Sans. पति a master) forms its feminine by subjoining the word {ldvs, or changing it to dvdvl (Sans. पत्नी, पत्नि); *e. g.*, {ldvsvg {ldvsvg—dvdvlg acc. sing. Vend. 7, 42; dvdvl—{ldvsg nom. sing. Vend. 12, 7 (the mistress of the house).

Note.—Sans. पत्नी is from पातन् (the original form of पति). dvdvl is, though rarely, also used for ddvdvl; *e. g.*, vdvdvl dat. sing. (see Yt. 17, 58).

179. The feminine base of adjectives ending in ـَ is generally formed by the addition of the feminine suffix ـه to the masculine base; *e. g.*, ـَ (mas.) broad; fem. ـه; ـَ (mas.) youthful; fem. ـه (Geld. ـه Gâth. Yaç. 53, 3).

180. In the case of some lower classes of animals, the mas. and fem. are formed by subjoining *ـ (male) and †ـ (female) respectively to the word denoting the whole class; as, ـ (a horse); ـ or ـ, Sans. अश्वा (a mare); ـ (a he-camel), ـ (a she-camel); ـ or ‡ـ (an ox); ـ (a cow); ـ (a she-ass).

Chapter V.

Adjectives.

181. The declension of substantives includes, as stated before, that of adjectives. Adjectives may be divided into three classes, *viz.*—1 Simple, 2 Derivative, 3 Compound.

(1) Simple adjectives are those that come directly from roots and are not derived from substantives; as, ـ.

Compare Persian تیز, بد, خوب, دراز, کر, کوتاه, &c.

(2) Derivative adjectives are those that are derived from substantive nouns; as, ـ (from ـ), ـ (fr. ـ), ـ (fr. ـ), ـ (fr. ـ), &c.

Compare Persian دولتمند, هنرمند, خطرناک, نامور, امیدوار, &c.

(3) Compound adjectives are those that are formed by using the

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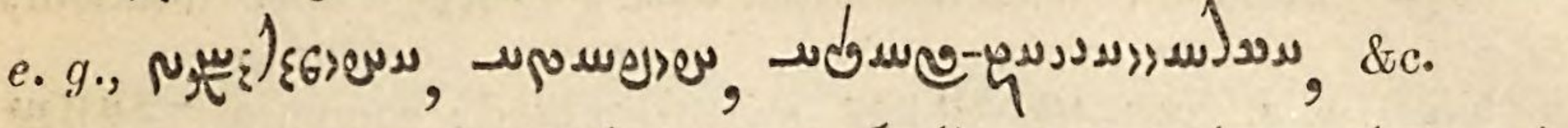
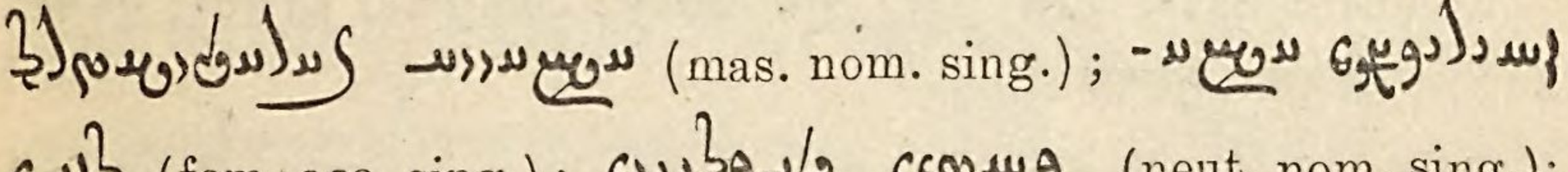
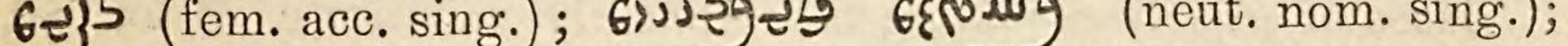
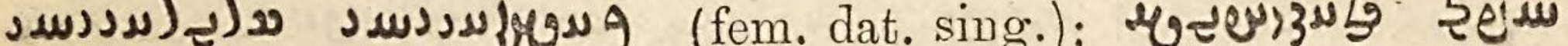
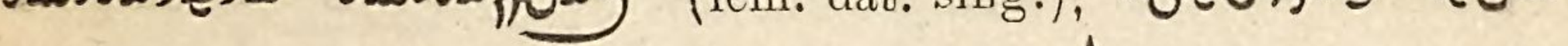
* Compare Sans. वर्ष्ण, वृषण, वृषन् (rt. वृष् to engender).

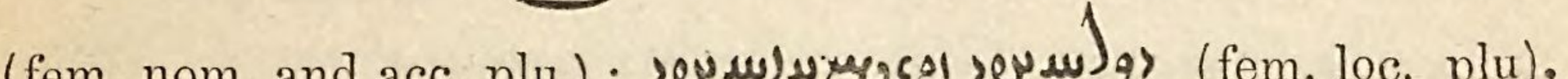
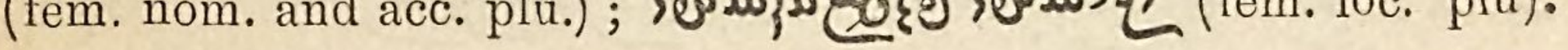
† Compare Sans. धेनु (rt. धे to suck).

‡ Compare Sans. उक्षन् Sax. Oxa., Eng. Ox.

roots, participles or substantives as the last member of a compound; *e. g.*,  &c.

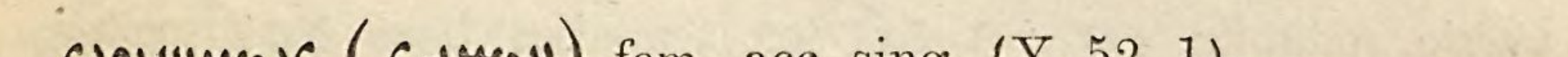
Compare Persian سرفراز, جنگ آزموده, جهان دیده, شیرین زبان, تن پرور, نیک نام, &c.

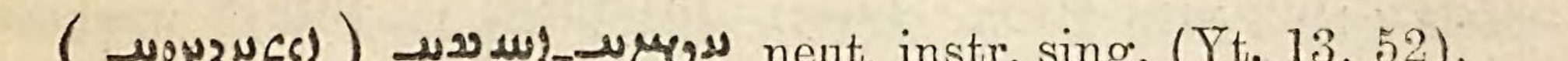
182. Adjectives in Avesta, as in Sanskrit, always agree in gender, number and case with the substantives they qualify ; *e. g.*,  (mas. nom. sing.) ;  (fem. acc. sing.) ; (neut. nom. sing.); (fem. dat. sing.);  (fem. nom. and acc. plu.) ;  (fem. loc. plu).

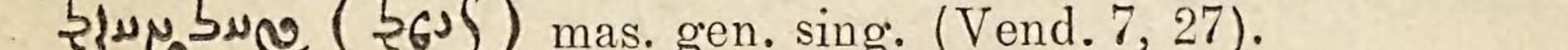
Rules for the formation of the feminine base of adjectives ending in  and  have been treated before.

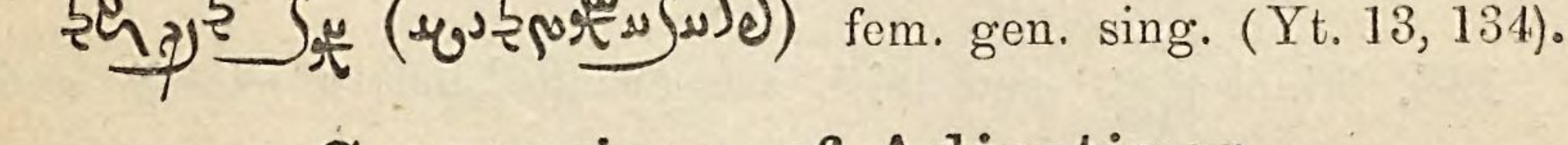
183. The crude bases of compound adjectives, the last member of which is a root ending in a consonant, are used in the three genders. *E. g.*

mas. nom. sing. (Yt. 8, 59).

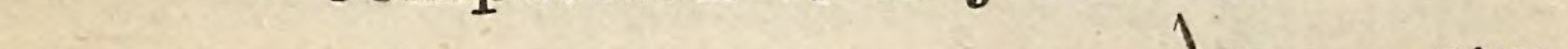
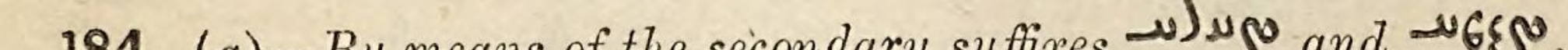
 fem. acc. sing. (Y. 52, 1).

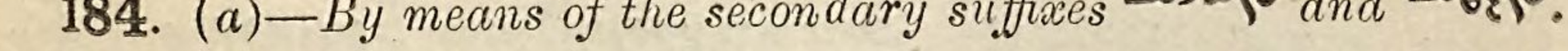
 neut. instr. sing. (Yt. 13, 52).

 mas. gen. sing. (Vend. 7, 27).

 fem. gen. sing. (Yt. 13, 134).

Comparison of Adjectives.

184. (*a*)—*By means of the secondary suffixes*  *and*  .

The comparative degree of adjectives is formed by the addition to their masculine base of the suffix Sans. तर (mas. and neut. base;  Sans. तरा fem. base), the superlative degree by the addition to their masculine base of the suffix

*𐬨𐬀𐬌 Sans. तम (mas. and neut. base; 𐬨𐬀𐬍 Sans. तमा fem. base); *e. g.*, pos. 𐬛𐬀𐬎𐬎𐬀𐬌 sweet-scented; compara. 𐬛𐬀𐬎𐬎𐬀𐬌-𐬨𐬀𐬎𐬀𐬌; super. 𐬨𐬀𐬌𐬛𐬀𐬎𐬎𐬀𐬌.

Exception:— 𐬨𐬀𐬌𐬯𐬀𐬌 (orig., 𐬨𐬀𐬌 + 𐬯𐬀𐬌).

Compare Sans. शुचि pure, गुरु heavy; compara. शुचितर, गुरुतर; super. शुचितम, गुरुतम.

Bases of adjectives ending in 𐬨 mostly substitute 𐬵 for 𐬨 before 𐬨𐬀𐬎 and 𐬨𐬀𐬌; *e. g.*, pos. 𐬨𐬁𐬵𐬀𐬌; compara. 𐬨𐬁𐬵𐬀𐬨𐬀𐬎; super. 𐬨𐬁𐬵𐬀𐬨𐬀𐬌.

185. Adjectives, which in their declension show two bases, assume before 𐬨𐬀𐬎 and 𐬨𐬀𐬌 their weak base; those with three bases assume before 𐬨𐬀𐬎 and 𐬨𐬀𐬌 their weakest base; *e. g.*, 𐬨𐬀𐬎𐬀𐬌𐬌𐬌𐬌𐬀𐬌 (orig., 𐬨𐬀𐬎 + 𐬌𐬌𐬌𐬌𐬀𐬌), weak base 𐬌𐬌𐬌𐬀𐬌; 𐬨𐬀𐬌𐬀𐬌𐬌𐬌𐬀𐬌 (orig., 𐬨𐬀𐬌 + 𐬌𐬌𐬌𐬀𐬌), weak base 𐬌𐬌𐬌𐬀𐬌; 𐬨𐬀𐬎𐬀𐬌𐬌𐬌𐬁𐬌𐬀𐬌 (from 𐬌𐬌𐬌 + 𐬀𐬌𐬁𐬌𐬀𐬌 partic. reduplic. perf.; rt. 𐬀𐬌𐬁), weakest base 𐬀𐬌𐬁𐬌𐬀𐬌; 𐬨𐬀𐬌𐬀𐬌𐬌𐬌𐬁𐬌𐬀𐬌 (from 𐬌𐬌𐬌 + 𐬁𐬌𐬀𐬌; rt. 𐬁𐬌), weakest base 𐬀𐬌𐬁𐬌𐬀𐬌; similarly, 𐬨𐬀𐬌𐬀𐬌𐬌𐬌𐬌𐬀𐬌 (from 𐬌𐬌𐬌𐬌𐬌𐬀𐬌; rt. 𐬌𐬀), weakest base 𐬀𐬌𐬌𐬀𐬌 or 𐬀𐬌𐬌𐬀𐬌.

186. Final 𐬌𐬵𐬌 and 𐬌𐬌 are changed before 𐬨𐬀𐬎 and 𐬨𐬀𐬌 to 𐬌𐬵 and 𐬌𐬌, respectively; *e. g.*, 𐬨𐬀𐬎𐬀𐬌𐬌𐬵𐬌𐬀𐬎 (from 𐬌𐬵𐬌𐬌𐬀𐬎); 𐬨𐬀𐬌𐬀𐬌𐬌𐬵𐬌𐬁𐬎𐬀𐬌-𐬵 (fr. 𐬌𐬵𐬌𐬌𐬁𐬎𐬀𐬌); 𐬨𐬀𐬌𐬌𐬵𐬌𐬁𐬌𐬌𐬌 (from 𐬌𐬵𐬌𐬌𐬁𐬌𐬌𐬌);

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* Sometimes, in the Gâthâ dialect, 𐬨𐬀𐬌 is used; *e. g.*, 𐬨𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬵𐬌𐬌 Yaç. 37, 3.

𐬛𐬁𐬙𐬀𐬎𐬀𐬌𐬀𐬌𐬀𐬎𐬀𐬛𐬁𐬙𐬀-𐬌𐬀𐬎𐬀 (fr. 𐬌𐬀𐬎𐬀𐬛𐬁𐬙𐬀-𐬌𐬀𐬎𐬀); 𐬛𐬁𐬙𐬀𐬎𐬀𐬌𐬀𐬌𐬀𐬎𐬀𐬛𐬀𐬎𐬀 (fr. 𐬌𐬀𐬎𐬀𐬛𐬁𐬙𐬀𐬎𐬀𐬌𐬀𐬌𐬀𐬎𐬀). 𐬛𐬁𐬙𐬀 and 𐬛𐬀𐬎𐬀 are frequently subjoined as *primary suffixes* to compound adjectives, the last member of which is a *root*; *e. g.*, 𐬛𐬁𐬙𐬀𐬎𐬀𐬌𐬀𐬌𐬀𐬎𐬀𐬛𐬁𐬙𐬀-𐬉𐬀𐬌𐬀𐬎𐬀𐬌𐬀𐬌𐬀𐬎𐬀 (rt. 𐬉𐬀𐬌𐬀); 𐬛𐬁𐬙𐬀 𐬛𐬀𐬎𐬀𐬎𐬀𐬌𐬀𐬌𐬀𐬎𐬀, 𐬛𐬀𐬎𐬀𐬎𐬀𐬌𐬀𐬌𐬀𐬎𐬀𐬛𐬀𐬎𐬀𐬎𐬀𐬌𐬀𐬌𐬀𐬎𐬀 (rt. 𐬎𐬀); 𐬛𐬀𐬎𐬀𐬎𐬀𐬌𐬀𐬌𐬀𐬎𐬀𐬛𐬀𐬎𐬀𐬎𐬀𐬌𐬀𐬌𐬀𐬎𐬀 (orig., 𐬛𐬀𐬎𐬀 + 𐬎𐬀𐬎𐬀 + 𐬌𐬀𐬎𐬀𐬛𐬁𐬙𐬀-𐬌𐬀𐬎𐬀); 𐬛𐬀𐬎𐬀𐬎𐬀𐬌𐬀𐬌𐬀𐬎𐬀𐬛𐬀𐬎𐬀𐬎𐬀𐬌𐬀𐬌𐬀𐬎𐬀 (rt. 𐬛𐬀𐬎𐬀𐬎𐬀); 𐬛𐬀𐬎𐬀𐬎𐬀𐬌𐬀𐬌𐬀𐬎𐬀𐬛𐬀𐬎𐬀𐬎𐬀𐬌𐬀𐬌𐬀𐬎𐬀𐬛𐬀𐬎𐬀𐬎𐬀𐬌𐬀𐬌𐬀𐬎𐬀 (orig., 𐬛𐬀𐬎𐬀𐬎𐬀𐬌𐬀𐬌𐬀𐬎𐬀𐬛𐬀𐬎𐬀𐬎𐬀𐬌𐬀𐬌𐬀𐬎𐬀 + 𐬛𐬀𐬎𐬀𐬎𐬀𐬌𐬀𐬌𐬀𐬎𐬀𐬛𐬀𐬎𐬀 + 𐬛𐬀𐬎𐬀; rt. 𐬛𐬀𐬎𐬀𐬎𐬀).

187. Occasionally, 𐬛𐬁𐬙𐬀 and 𐬛𐬀𐬎𐬀 are subjoined to substantives; 𐬛𐬁𐬙𐬀 meaning 'more inclined to, more in the direction of'; 𐬛𐬀𐬎𐬀, 'most resembling'; *e. g.*, 𐬛𐬁𐬙𐬀𐬎𐬀𐬌𐬀𐬌𐬀𐬎𐬀𐬛𐬁𐬙𐬀 easterly; 𐬛𐬁𐬙𐬀𐬎𐬀𐬌𐬀𐬌𐬀𐬎𐬀𐬛𐬁𐬙𐬀 westerly; 𐬛𐬁𐬙𐬀𐬎𐬀𐬌𐬀𐬌𐬀𐬎𐬀𐬛𐬁𐬙𐬀 southerly; 𐬛𐬁𐬙𐬀 𐬛𐬁𐬙𐬀𐬎𐬀𐬌𐬀𐬌𐬀𐬎𐬀 northerly; 𐬛𐬀𐬎𐬀𐬎𐬀𐬌𐬀𐬌𐬀𐬎𐬀𐬛𐬁𐬙𐬀 the most Dev-like, *i.e.*, the most fiendish; 𐬛𐬀𐬎𐬀𐬎𐬀𐬌𐬀𐬌𐬀𐬎𐬀𐬛𐬁𐬙𐬀 the most Zarathushtra-like, *i.e.*, Dustoorân Dustoor; 𐬛𐬀𐬎𐬀𐬎𐬀𐬌𐬀𐬌𐬀𐬎𐬀𐬛𐬁𐬙𐬀 the most Âthravan-like; 𐬛𐬀𐬎𐬀𐬎𐬀𐬌𐬀𐬌𐬀𐬎𐬀𐬛𐬀𐬎𐬀 finest-coloured.

188. The same terminations (*viz.*, 𐬛𐬁𐬙𐬀 and 𐬛𐬀𐬎𐬀) are also suffixed to particles; *e. g.*, 𐬛𐬁𐬙𐬀𐬎𐬀𐬌𐬀𐬌𐬀𐬎𐬀 (also 𐬛𐬁𐬙𐬀𐬎𐬀𐬌𐬀𐬌𐬀𐬎𐬀); 𐬛𐬀𐬎𐬀𐬎𐬀𐬌𐬀𐬌𐬀𐬎𐬀 (also 𐬛𐬀𐬎𐬀𐬎𐬀𐬌𐬀𐬌𐬀𐬎𐬀); 𐬛𐬁𐬙𐬀𐬎𐬀𐬌𐬀𐬌𐬀𐬎𐬀, 𐬛𐬀𐬎𐬀𐬎𐬀𐬌𐬀𐬌𐬀𐬎𐬀, 𐬛𐬁𐬙𐬀𐬎𐬀𐬌𐬀𐬌𐬀𐬎𐬀; 𐬛𐬀𐬎𐬀𐬎𐬀𐬌𐬀𐬌𐬀𐬎𐬀, 𐬛𐬀𐬎𐬀𐬎𐬀𐬌𐬀𐬌𐬀𐬎𐬀.

189. Sometimes, 𐬛𐬀𐬎𐬀 is subjoined to cardinal numerals; *e. g.*, 𐬛𐬀𐬎𐬀𐬎𐬀𐬵𐬀𐬎𐬀𐬵𐬀𐬎𐬀𐬌𐬀 (Sans. विंशतितम) twentieth; 𐬛𐬀𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀 a hundred times; 𐬛𐬀𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀 (comp. Sans. सहस्रतय) a thousand times; 𐬛𐬀𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀 ten thousand times.

190. (*b*).—*By means of the primary suffixes* 𐬌𐬀𐬎𐬀𐬎𐬀 *and* 𐬛𐬀𐬎𐬀.

Many adjectives may optionally form their comparative degree by the addition of the suffix ಅಸ್ Sans. इयस्* (mas. and neut. base; ಅಸ್ಸು Sans. इयसी fem. base), and their superlative degree by the addition of the suffix ಇಷ್ಟು Sans. इष्ठ (mas. and neut. base; ಇಷ್ಟಾ Sans. इष्ठा fem. base); *e. g.*, compara. ಅಲ್ಪಅಸ್, ಅಲ್ಪತರ, ಅಲ್ಪತಮ; super. ಅಲ್ಪಇಷ್ಟು, ಅಲ್ಪಿಷ್ಟ, ಅಲ್ಪಇಷ್ಟಾ, &c. The difference between ಅಲ್ಪತರ, ಅಲ್ಪತಮ and ಅಲ್ಪ, ಅಲ್ಪಇಷ್ಟು is this, that whereas ಅಲ್ಪತರ and ಅಲ್ಪತಮ are added to the masculine base of the adjective, ಅಲ್ಪ and ಅಲ್ಪಇಷ್ಟು are subjoined to the root, from which the adjective has been derived, the vowel of the root being generally guṇated, sometimes lengthened; *e. g.*, ಲಘ್ವಲ್ಪ (rt. ಲಘು); ಸ್ಥವಿಮನ್ (rt. ಸ್ಥೇಮನ್); ಪ್ರಾಂಶು (rt. ವಂಶ್); ಕ್ಷೇಪೀಯಸ್ (rt. ಕ್ಷಿಪ್). Compare Sans. क्षिप्र quick; compara. क्षेपीयस्; superl. क्षेपिष्ठ (rt. क्षिप् to move quickly).

191. The following are some special rules for the addition of ಅಸ್ and ಅಲ್ಪಇಷ್ಟು:—

(*a*) "The final vowel of a masculine base, which contains more than one syllable, or its final consonant together with the vowel preceding it, is dropped, the final consonant resuming its original form; *e. g.*, ಮಹತ್, super. ಮಹತ್ತಮ; ಲಘು, ಲಘಿಷ್ಠ, ಲಘಿಮನ್; ಪಟು, ಪಟೀಯಸ್, ಪಟಿಷ್ಠ. Comp. Sans. पाप wicked; पापीयस्, पापिष्ठ; महत् great; महीयस्, महिष्ठ.

(*b*) The suffixes ಕ, ಕತ್ವ, ಕತ್ವನ್, ಅಸ್ತಾತಿ, &c., are dropped, when the remainder of the base thereupon consists of only one syllable; it undergoes no change, except that its final resumes its original form; but when the remainder of the base contains more

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* Ved. यंस्; *e. g.*, वस्यस् ಪ್ರಶಸ್ಯ, fr. वसु ಪ್ರಶಸ್ಯ good

than one syllable, rule (*a*) is applicable to it ;"* *e. g.*, ... compara. ... super. ... ; ... super. ... compara. ... super. ... compara. ... super. ... super. ... ; ... super. ... &c. Comp. Sans. धनवत्, वसुमत् possessed of wealth ; compara. धनीयस्, वसीयस्; sup. धनिष्ठ, वसिष्ठ.

(*c*) ... is substituted for the initial ... of a base, when ... is immediately followed by a consonant ; *e. g.*, ... super. ...—Comp. Sans. ऋजु, ऋजीयस्, ऋजिष्ठ.

192. A few adjectives admit of both forms in the comparative and the superlative ; *e. g.*, ... (fr. ...); ... or ... (fr. ...); ... ; ... (fr. ...); ... ; ... (fr. ...); ... (fr. ...), &c.

193. It should be noted that all adjectives are not complete in the three forms of the positive, comparative and superlative degrees ; a great many of them have two forms, while others, only one; *e. g.*, ... (fr. ... + ...); ... (most mindful); ... (fr. ... + ...; rt. ...); ... , ...

* Dr. Keilhorn's Sanskrit grammar, 3rd Edition, p. 58.

† ... is also the compara. of ... holy (see Y. 48, 4).

‡ In ... (Y. 12, 4), the most bereft of good.

194. List of some notable comparatives and superlatives.

Positive.	*Comparative.*	*Superlative.*
ನಲ್ಲ bad	ಅಧಮ ಕೆಟ್ಟ Y. 59, 31.	ಅಧಮತಮ
ಬಲ strong	ಬಲಿಷ್ಠ	ಬಲಿಷ್ಠತಮ
ಸ್ನೇಹಿ friendly	ಸ್ನೇಹಿತ	ಸ್ನೇಹಿತತಮ
ಸತ್ಯ righteous	ಸತ್ಯತರ	ಸತ್ಯತಮ
ಚಿಕ್ಕ little	ಕಿರಿಯ	ಕಿರಿಯತಮ
ಅಲ್ಪ small	ಅಲ್ಪತರ	ಅಲ್ಪತಮ
ಜಾಣ wise	ಜಾಣತರ	ಜಾಣತಮ
ಪವಿತ್ರ holy ಪಾವನ	ಪವಿತ್ರತರ ಪಾವನತರ	ಪವಿತ್ರತಮ ಪಾವನತಮ
ಶಕ್ತಿ mighty strength ಬಲ powerful	ಶಕ್ತಿತರ ಬಲತರ	ಶಕ್ತಿತಮ ಬಲತಮ
ಗಟ್ಟಿ Gath. ಪ್ರಬಲ powerful	ಗಟ್ಟಿತರ ಪ್ರಬಲತರ	ಗಟ್ಟಿತಮ ಪ್ರಬಲತಮ

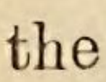
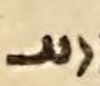
Positive.	*Comparative.*	*Superlative.*
प्रशस्त auspicious, fortunate		प्रशस्यतम
फल्गु unsubstantial, worthless		फल्गुतम
बहु much, many	भूयस्	भूयिष्ठ
भद्र auspicious, good	श्रेयस्	श्रेष्ठ
मृदु soft, tender	मृदीयस्	मृदिष्ठ
लघु light (not heavy)	लघीयस्	लघिष्ठ
वृद्ध old, aged	ज्यायस्, ज्य	ज्येष्ठ
स्थूल thick, gross	स्थवीयस्	स्थविष्ठ
स्थिर firm	स्थेयस्	स्थेष्ठ
हृद्य pleasing to the heart	हृद्यतर	हृद्यतम
अन्तिक near	नेदीयस्, नेद	नेदिष्ठ
अन्तिक near	अन्तिकतर	अन्तिकतम
अल्प little, small	कनीयस्, कन	कनिष्ठ
अल्प little, small	अल्पतर	अल्पतम
आशु swift	आशुतर	आशुतम
ईश्वर lord, master	ईश्वरतर	ईश्वरतम
उरु wide, broad	वरीयस्	वरिष्ठ
ऋजु straight, honest	ऋजीयस्	ऋजिष्ठ
कृच्छ्र difficult, painful	कृच्छ्रतर	कृच्छ्रतम
गुरु heavy, weighty	गरीयस्, गर	गरिष्ठ
दीर्घ long	द्राघीयस्, द्राघ	द्राघिष्ठ
दृढ firm	दृढीयस्	दृढिष्ठ

[1] प्रशास्तृतम mas. nom. (see Y. 31, 2).

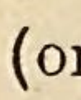
Positive.	*Comparative.*	*Superlative.*
fiend-smiting		
victorious		
beneficent		
		Y. 56, 1
bulky		
bounteous		
beautiful		
happy		
devoted		
Geld.		Geld.
foul		
active, living		
well-knowing		
having good sense		
sweet-scented		

195. Some adjectives have a double comparative and superlative; *e. g.*, (double compara.); (double super.).

Compare Sans. पाप (bad), पापीयस्, पापीयस्तर, पापिष्ठ, पापिष्ठतर, पापिष्ठतम; श्रेष्ठ, श्रेष्ठतर.

196. Sometimes, especially in particles, and are substituted for and for the comparative and the superlative, respectively; as, (orig.,  , from);  (fr.); , (fr.); (fr.).

197. (the lengthened form of) is also added to pronominal bases ; as, (this of the two) (from this); (whoever of the two) (fr. who); (which of the two? fr. who? which ?) Comp. Sans. **यतर, यतम** (who or which of many); **कतर, कतम** (which of many ?); **इतर** (other); **अन्यतर** (one of the two); **एकतर** (one of the two) ; **एकतम** (one of many); **ततर, ततम** (that one of many).

The feminine bases of , ,  and are, as aforesaid, , and , respectively.

Chapter VI.—Numerals.

Cardinals.

198. The crude forms of the simple cardinals are :—

1 एक	7 सप्तन्
2 द्वि	8 अष्टन्
3 त्रि	9 नवन्
4 चतुर्.	10 दशन्
5 पञ्चन्	11 एकादशन्
6 षष्	12 द्वादशन्
	13 त्रयोदशन्

14 चतुर्दशन्	50 पञ्चाशत्
15 पञ्चदशन्	60 षष्टि
16 षोडशन्	70 सप्तति
17 सप्तदशन्	80 अशीति
18 अष्टादशन्	90 *नवति
19 नवदशन्	100 शत
20 विंशति	1,000 सहस्र
30 त्रिंशत्, त्रिंशत्	10,000 अयुत
40 चत्वारिंशत्	numberless myriads.

Note.—In Sanskrit, there are words for higher numbers than 10,000; as, लक्ष, one hundred thousand; प्रयुत, one million; कोटि, ten millions; अर्बुद, one hundred millions, महार्बुद, one thousand millions; पद्म, ten thousand millions, &c.

199. It will be seen from the above, that the numerals from 'eleven' to 'nineteen' are formed by compounding the first nine from एक to नव with दश. In these compounds, एक inserts ए, while द्वि, त्रि, अष्ट and नव reject their final nasal.

In enumeration, contrary to the English system, the lower number is first expressed, and then, in regular order, the higher one, with the particle च generally at the end of each numeral; *e. g.*, पञ्चसप्तति पञ्चसप्ततिश्च five and seventy=75;

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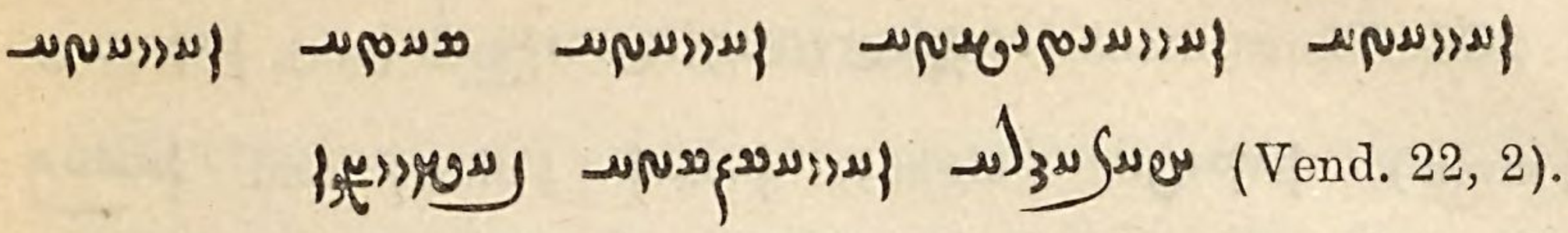
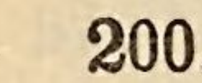
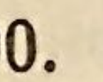
* नवन् is also used in the sense of 'nine'; as, नवनवन् acc. dual (twice nine) see Vend. 14, 17.

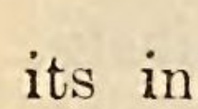
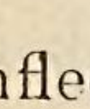


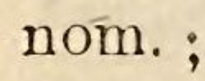
(Vend. 22, 2).

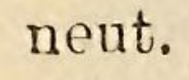
i. e., nine *plus* ninety *plus* nine hundred *plus* nine thousand *plus* ninety thousand=99,999.

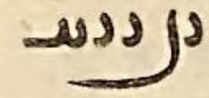
Inflected forms of the Cardinals as found in the Avestaic writings:—

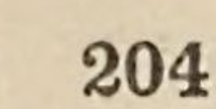
200.  (one) is declined only in the singular.  neut. nom.; , , mas. acc.; fem. acc.; neut. acc.; fem. instr.; mas. gen.; Wester, Geld. fem. gen.; neut. loc.

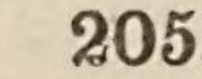
201.  (two) is declined only in the dual; in some of its inflected forms it drops its initial consonant.  mas. nom.; , , mas. acc.; acc.; neut. acc.; (orig.,) neut. acc.; neut. instr.; mas. dat.; abl.; neut. abl.; , mas. gen.

202.  (three) is declined only in the plural. , mas. nom.; fem. nom.; mas. acc. fem. acc.; , acc.; dat.; , gen.; , fem. gen.

203.  (four) is declined only in the plural. , nom.; , (Vend. 19, 22) acc.

 (four) is always used as the first member of a compound; as, , , , , &c.

204. The cardinals  (five), (six), (seven), (eight), (nine) and (ten) have one form only for the three genders; *e. g.*, nom. and acc.; gen. plu.— nom. and acc.— nom. and acc.— nom. and acc.— nom. and acc.; gen. plu.— nom. and acc.; gen. plu.

205.  (twelve) acc.— (fifteen) acc.— (twenty) acc.— (thirty) acc.— (forty) nom. and acc.— (fifty) nom. and acc.; Wester., Geld. instr. plu.— (sixty) acc.— (seventy) acc.— (eighty) acc.— (ninety) acc.; acc, plu.— (a hundred) nom. and acc. sing.; fem. acc. du.; nom. and acc. plu.; acc. plu.; instr. plu.— (a thousand) nom. and acc.; dat. sing.; fem. acc. du.; mas. acc. plu.; mas. acc. (Yt. 3, 10); instr. plu.— (ten thousand) acc; dat.; acc. plu.; mas. acc. plu. (Yt. 3, 10); Wester., Geld. instr. plu. Mark Wester., Geld. nom. (Yt. 13, 64).

Ordinals.

206. The ordinals, except the equivalent of 'the first,' are generally derived from the cardinals, as will be seen from the following list:—

1 [1] (fem. ,) प्रथम.	11 एकादश.
2 [2] (fem.) द्वितीय.	12 द्वादश.
3 (fem.) तृतीय.	13 त्रयोदश.
4 , (fem.) चतुर्थ, तुरीय, तुर्य.	14 चतुर्दश.
5 पञ्चम.	15 [4] पञ्चदश.
6 (fem. Wester. Vend. 14, 10) षष्ठ.	16 षोडश.
7 [3] सप्तम.	17 सप्तदश.
8 अष्टम.	18 अष्टादश.
9 , नवम.	19 नवदश.
10 दशम.	20 विंश or विंशतितम.
	30 त्रिंश or त्रिंशत्तम.

[1] Besides प्रथम, अग्रिम and आदिम are also used in Sanskrit.

[2] Also, (=आ + द्वितीय) see Wester. Vend. 10, 3, note, in the Gâthâs, (Y. 45, 1).

[3] Mark (having seven divisions); *e. g.*, (Yt. 19, 26).

[4] *E. g.*, after her fifteenth year (Vend. 14, 15).

207. Multiplicatives.

सकृत् once.

द्वि: twice, twofold.

त्रि: thrice, threefold.

चतुस् four times.

षोडा or षड्धा (in six ways). six times. Comp. Sans.

nine times (Vend. 8, 16).

twentyfold.

thirtyfold.

fortyfold.

fiftyfold.

sixtyfold.

seventyfold.

eightyfold.

ninetyfold.

a hundredfold.

(for) a thousandfold.

(for) ten thousandfold.

208. Sometimes, multiplicatives are formed by affixing (the sign of the superlative) to, or putting the particle or after, the cardinals; *e. g.*, a hundred times a hundred: or a thousand times a thousand; or ten thousand times ten thousand.*

209. Fractionals.

one-half, $\frac{1}{2}$

one-third, $\frac{1}{3}$

two-thirds, $\frac{2}{3}$

three-thirds, $\frac{3}{3}$

one-fonrth, $\frac{1}{4}$

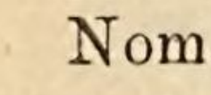
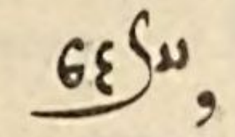
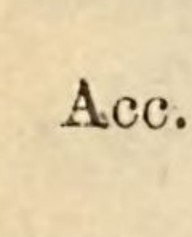
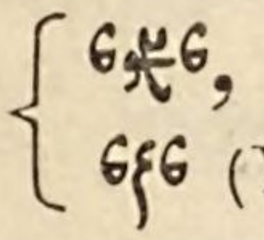
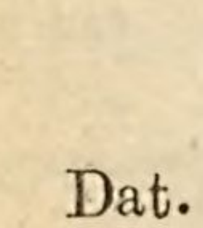
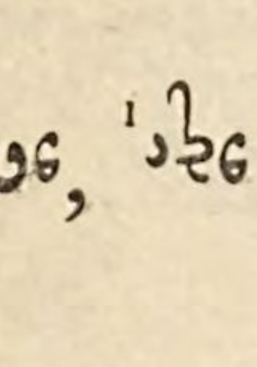
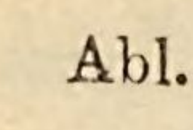
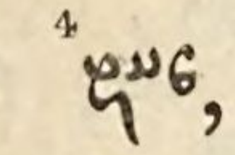
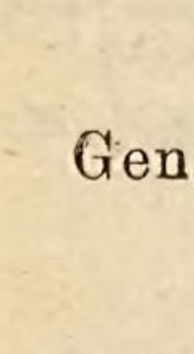
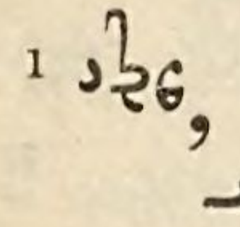
one-fifth, $\frac{1}{5}$

* Mark Wester. (Vend. 5, 19).

Chapter VII.

Pronouns, Pronominal Adjectives, and their Declension.

210. Personal Pronouns—First Person.

	Singular.	*Plural.*
Nom.		
Acc.		
Dat.		
Abl.		
Gen.		

Note.—The declension of this pronoun is the same in all the three genders.

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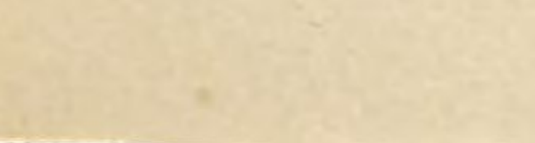
[1] In the Gâthâ dialect.

[2] Wester., Geld. Yt. 15, 32.

[3] Rarely; *e. g.*,  grant us that boon, Yt. 10, 33. Mark Y. 47, 1. 3.

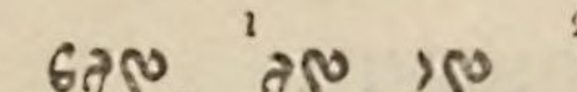
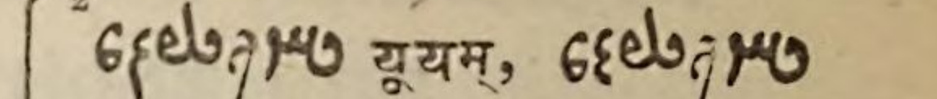
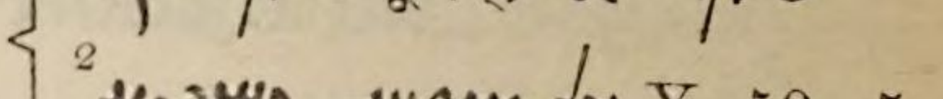
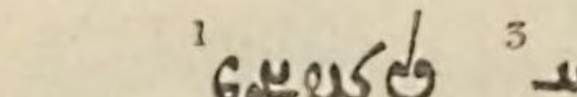
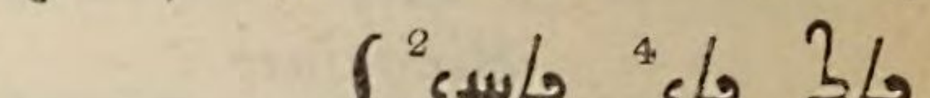
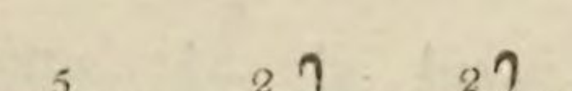
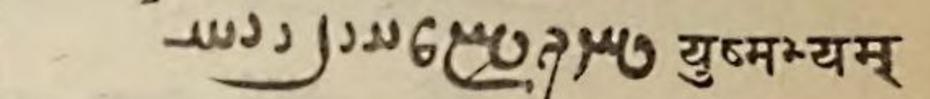
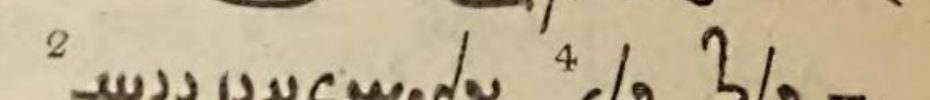
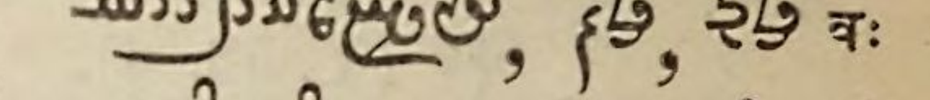
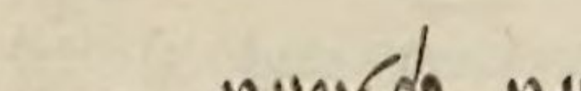
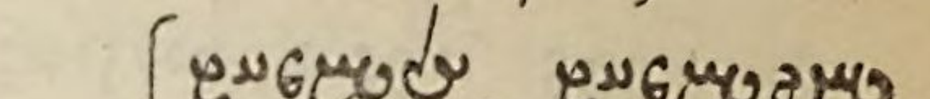
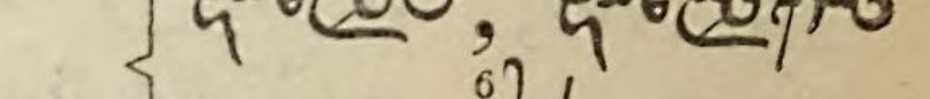
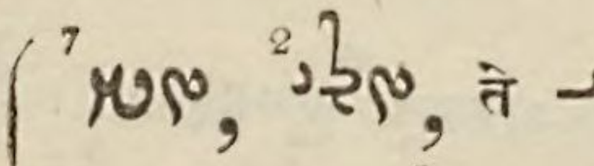
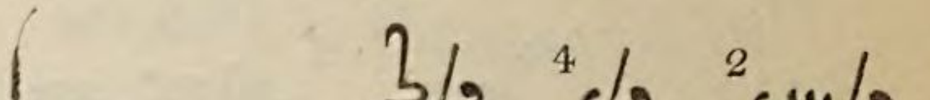
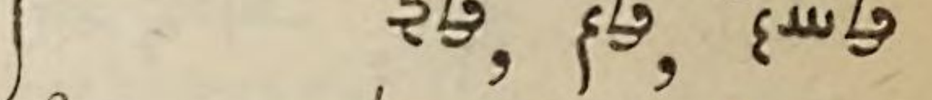
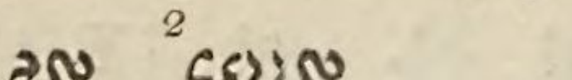
[4] Geldner, Roth and Bartholomae, Yaç. 44, 15.

[5] Very seldom; *e. g.*, (Vend. 2, 1) other than me, except me. Comp. Wester. (Vend. 2, 2).

[6] Prof. Justi (Vend. 13, 8). Y. 44, 13. [lekte, p. 109.

[7] *Vide* Chr. Barth olomae's Handbuch der Altiranischen Dia-

211. Personal Pronouns—Second Person.

	Singular.	*Plural.*
Nom.	 त्वम्	 यूयम्,  Y. 50, 5.
Acc.	 त्वाम्, त्वा	 युष्मान्, वः
Dat.	 तुभ्यम्, ते	 युष्मभ्यम्  वः 
Abl.	 त्वत्	  युष्मत्.
Gen.	 तव	  युष्माकम्, वः
Voc.		

Note.—The declension of this pronoun is the same in all the three genders.

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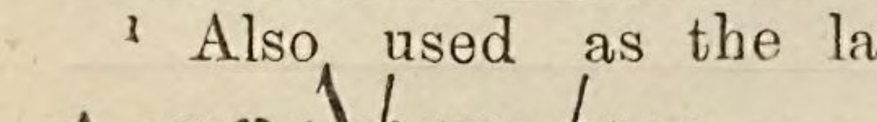
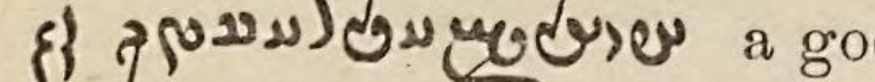
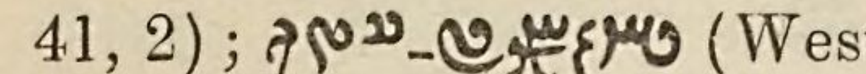
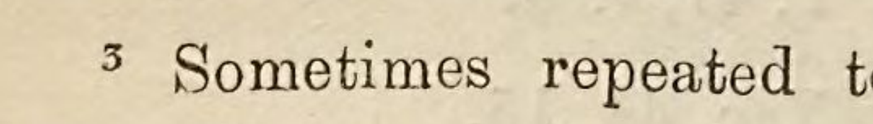
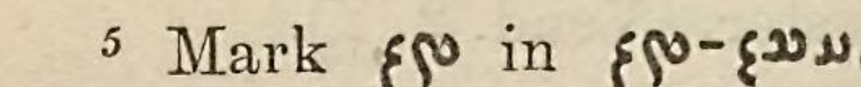
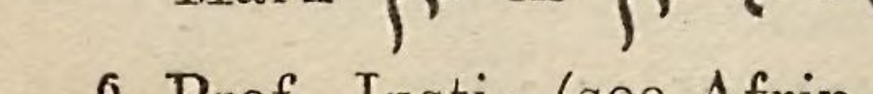
[1] Also used as the last member of a compound; *e. g.*,  a good king (be) Thou over us (see Yaç. 41, 2);  (Wester.), (Geld.) whom Thou (Y. 46, 14);  who to thee (Y. 9, 3. 6. 9. 12).

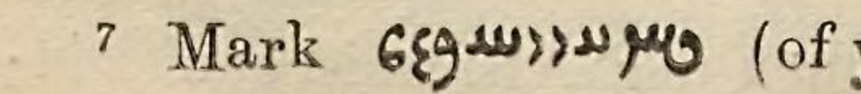
[2] In the Gâthâ dialect.

[3] Sometimes repeated to express emphasis; *e. g.*,  to Thee, to Thee (see Y. 36, 1).

[4] Chiefly used in the Gâthâ dialect.

[5] Mark  in  Wester. (see Nirang-Atash, 1).

[6] Prof. Justi: (see Afrin Paighambar Zartusht, para. 5).

[7] Mark  (of you two) gen. dual (Fragment 6, 1).

212. Third Person—Masculine 𐬞𐬀 त

	Singular.	*Plural.*
Nom.	𐬛𐬀𐬞𐬞𐬀𐬌, [1]𐬵𐬌 सः [2]𐬎𐬌	[3]𐬵𐬀𐬌, 𐬞𐬀𐬎𐬀𐬞𐬀, 𐬎𐬀𐬌 ते
Acc.	[4]𐬎𐬉, 𐬎𐬀, [3]𐬎𐬁𐬌, 𐬎𐬉𐬌 तम्	[5]𐬛𐬀𐬎𐬀𐬞𐬀𐬌, [5]𐬎𐬀𐬌, 𐬍𐬉 [3]𐬍𐬌𐬎𐬁𐬌, 𐬞𐬀𐬞𐬀𐬎𐬌 तान् 𐬞𐬌, [6]𐬍𐬉
Instr.	𐬞𐬌	𐬍𐬀𐬞𐬌 तैः
Dat.	[7]𐬎𐬍, [7]𐬎𐬌, 𐬎𐬍, [3]𐬵𐬍	𐬵𐬀𐬀𐬀𐬎𐬀𐬞𐬌 तेभ्यः
Abl.	[8]𐬎𐬍	𐬵𐬀𐬀𐬀𐬎𐬀𐬞𐬌 तेभ्यः
Gen.	𐬎𐬍, [7]𐬎𐬍, [7]𐬎𐬌 𐬎𐬍𐬞𐬌 तस्य	

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[1] Mark 𐬞𐬀-𐬵𐬌 Wester. (Vend. 8, 41); 𐬞𐬀𐬌 Yt. 8, 35.

[2] Mostly used in the Gâthâ dialect; 𐬞𐬀𐬯𐬀-𐬎𐬌 Geld. Y. 58, 4. He (is) the Father.

[3] In the Gâthâ dialect.

[4] See Hâdokht Nosk, para. 17.

[5] See Yaç. 57, 29; Yaç. 9, 22.

[6] See Vend. 19, 12; Vend. 8, 10.

[7] As the second member of a compound, when preceded by 𐬛 or 𐬀; *e. g.*, 𐬀𐬌-𐬵𐬀𐬛𐬀, 𐬀𐬍𐬀-𐬛𐬀𐬎𐬀, 𐬀𐬍𐬀-𐬛𐬀𐬀𐬀; otherwise, 𐬀𐬍𐬀 is used; *e. g.*, 𐬀𐬍𐬀-𐬞𐬀𐬌, 𐬀𐬍𐬀-𐬞𐬀𐬛𐬀𐬎𐬀, 𐬀𐬍𐬀-𐬞𐬀𐬀𐬀𐬵𐬀𐬛𐬀, 𐬀𐬍𐬀-𐬞𐬌, 𐬀𐬍𐬀-𐬞𐬎 Geld. Mark 𐬀𐬍𐬵𐬀 in Y. 9, 28 -𐬉𐬎𐬯𐬉𐬎𐬉𐬛𐬉 𐬛𐬀𐬵𐬉𐬎𐬉 𐬵𐬁𐬞𐬎 𐬀𐬍𐬵𐬀

[8] Very seldom; *e. g.*, 𐬛𐬀𐬀𐬀𐬵𐬉-𐬞𐬀𐬛 𐬛𐬀𐬎𐬀𐬵𐬎𐬀𐬛 𐬀𐬍𐬀 𐬞𐬀𐬛𐬀𐬵𐬀𐬛 the Druj, being dismayed, ran away from him (see Vend. 19, 2).

Note.—Mark 𐬎𐬀𐬵 (Yt. 8, 22; Yt. 13, 78) nom. du.; 𐬀𐬵 (Y. 51, 2) acc. du.

213. Third Person—Neuter 𐬚𐬀𐬵 तत्.

	Singular.	*Plural.*
Nom.	𐬚𐬀𐬵 तत्	[1]𐬀𐬵 तानि
Acc.	𐬚𐬀𐬵 तत्, 𐬚𐬁, [2]𐬉𐬚𐬵	[3]𐬉𐬌𐬌𐬵, [1]𐬀𐬵 तानि

☞ The remaining cases are like the masculine (𐬀𐬵)

214. Third Person—Feminine 𐬀𐬵 ता.

	Singular.	*Plural.*
Nom.	[4]𐬀𐬵, [5]𐬀𐬌 सा, [6]𐬌𐬌	𐬉𐬌𐬌𐬌, 𐬎𐬀𐬵 ताः
Acc.	𐬉𐬭𐬵, 𐬉𐬌𐬌 ताम्	𐬚𐬁𐬀𐬌𐬎𐬀𐬵, 𐬎𐬀𐬵 ताः; [7]𐬉𐬌𐬌𐬌, 𐬀𐬎𐬀𐬌𐬎𐬀𐬵
Dat.	𐬉𐬌𐬌, 𐬛𐬁𐬌𐬌 Gâth.	
Gen.	𐬉𐬌𐬌 (Yt. 17, 21).	

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[1] In several instances, 𐬀𐬵 is used in the three genders; *e. g.*, 𐬀𐬵 𐬵𐬀𐬎𐬌𐬌𐬀𐬵 𐬀𐬵, 𐬀𐬵 𐬌𐬌𐬀𐬵 𐬀𐬵, 𐬀𐬵 𐬵𐬀𐬎𐬌𐬌𐬀𐬵 mas.; 𐬀𐬵 𐬌𐬌𐬀𐬵 (Vend. 7, 76) fem.; 𐬀𐬵 𐬌𐬌𐬀𐬵𐬌𐬌𐬀𐬵 𐬀𐬵 (neut.).

[2] Rarely; *e. g.*, 𐬉𐬎𐬀𐬌𐬌𐬀𐬵𐬌𐬌𐬀𐬵-𐬎𐬀𐬌𐬌𐬀𐬵 𐬉𐬎𐬀 (Yt. 6, 6).

[3] In some rare instances; see Yaç. 55, 4.

[4] Very rarely; *e. g.*, 𐬌𐬌𐬀𐬵𐬌𐬌𐬀𐬵 𐬌𐬌𐬀𐬵 𐬀𐬵 𐬌𐬌𐬀𐬵, *i.e.*, that Druj Naçus fades away (see Vend. 9, 46).

[5] Also used in compound forms; *e. g.*, 𐬀𐬵-𐬌𐬌𐬀 Geld. Yaç. 32, 2; 𐬀𐬵-𐬌𐬌-𐬌𐬌𐬀 Geld. Yaç. 48, 6.

[6] In the Gâthâ dialect (see Yaç. 31, 10); 𐬌𐬌 is also used in the sense of acc. du. (see Yaç. 30, 3; Yaç. 44, 18).

[7] Sometimes in the common gender (see Vend. 19, 12).

Demonstrative Pronouns.

215. Crude form ꣡꣠꣯꣡꣠꣯ एत—Masculine.

	Singular.	*Plural.*
Nom.	[1]꣡꣠꣯꣡꣠꣯ एषः	꣡꣠꣯꣡꣠꣯ एते
Acc.	꣡꣠꣯꣡꣠꣯ एतम्	[2]꣡꣠꣯꣡꣠꣯ एतान्
Instr.	꣡꣠꣯꣡꣠꣯ एतेन	एतैः
Dat.	꣡꣠꣯꣡꣠꣯꣡꣠꣯ एतस्मै	एतेभ्यः
Abl.	꣡꣠꣯꣡꣠꣯꣡꣠꣯ एतस्मात्	एतेभ्यः
Gen.	꣡꣠꣯꣡꣠꣯꣡꣠꣯ एतस्य	꣡꣠꣯꣡꣠꣯꣡꣠꣯ एतेषाम्
Loc.	꣡꣠꣯꣡꣠꣯꣡꣠꣯ एतस्मिन्	꣡꣠꣯꣡꣠꣯꣡꣠꣯ एतेषु

Note.—꣡꣠꣯꣡꣠꣯꣡꣠꣯ gen. du. (see Vend. 13, 41).

Demonstrative Pronouns.

216. Crude form ꣡꣠꣯꣡꣠꣯ एतत्—Neuter.

	Singular.	*Plural.*
Nom.	꣡꣠꣯꣡꣠꣯ एतत् [3]꣡꣠꣯꣡꣠꣯	꣡꣠꣯꣡꣠꣯ एतानि ꣡꣠꣯꣡꣠꣯
Acc.	꣡꣠꣯꣡꣠꣯ एतत् [3]꣡꣠꣯꣡꣠꣯	[4]꣡꣠꣯꣡꣠꣯ एतानि ꣡꣠꣯꣡꣠꣯

☞ The rest of the cases are like the masculine (꣡꣠꣯꣡꣠꣯).

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[1] In some rare instances, ꣡꣠꣯꣡꣠꣯ is used in the mas. (see Vend. 5, 26; Vend. 15, 15. 16).

[2] See Yaç. 71, 11; Yaç. 8, 11. 13; Vend. 9, 39.

[3] Rarely; *e. g.*, ꣡꣠꣯꣡꣠꣯ ꣡꣠꣯꣡꣠꣯; ꣡꣠꣯꣡꣠꣯ ꣡꣠꣯꣡꣠꣯

[4] In some cases, ꣡꣠꣯꣡꣠꣯ and ꣡꣠꣯꣡꣠꣯ are also used (see Vend. 2, 39; Vend. 3, 19; Vend 7, 13).

Demonstrative Pronouns.

217. CRUED FORM 𐬀𐬑𐬀 एता—FEMININE.

	Singular.	*Plural.*
Nom.	𐬀𐬑𐬀, 𐬀𐬑𐬀𐬵 एषा	𐬀𐬑𐬀𐬎 एता:
Acc.	[1]𐬀𐬑𐬀𐬙𐬁 एताम्	𐬀𐬑𐬀𐬙 एता:
Instr.	𐬀𐬑𐬀𐬌𐬌 एतया	
Gen.	एतस्या: 𐬀𐬑𐬀𐬵𐬯𐬀, 𐬀𐬑𐬀𐬌𐬌𐬯𐬀, 𐬀𐬑𐬀𐬵𐬌𐬌𐬯𐬀	𐬀𐬑𐬀𐬵𐬯𐬀𐬙𐬁 एतासाम्

Demonstrative Pronouns.

218. CRUDE FORMS 𐬀, 𐬀𐬛—MASCULINE.

It should be noted that some of the inflected forms of these pronouns are derived from 𐬀𐬛, while others, from 𐬀.

	Singular.	*Plural.*
Nom.	𐬀𐬨𐬀, [2]𐬀𐬨𐬀𐬌𐬌 अयम्	𐬀𐬨𐬎 इमे
Acc.	𐬀𐬉𐬎 इमम्	[3]𐬀𐬨𐬹, 𐬀𐬉𐬎 इमान्
Instr.	𐬀𐬌𐬌, 𐬀𐬵𐬌𐬌 अनेन	𐬀𐬨𐬌𐬌𐬀, 𐬀𐬨𐬵𐬌𐬌 एभि:
Dat.	𐬀𐬌𐬌𐬎𐬵𐬀 अस्मै	𐬀𐬨𐬌𐬌𐬌𐬌𐬀, 𐬀𐬨𐬌𐬌𐬀𐬙 एभ्य:
Abl.	𐬀𐬵𐬎𐬵𐬀 अस्मत्	𐬀𐬨𐬌𐬌𐬀𐬙 एभ्य:
Gen.	𐬀𐬨𐬀, 𐬀𐬌𐬌𐬨𐬀 अस्य, 𐬀𐬌𐬌𐬵𐬨𐬀, [4]𐬀𐬨𐬀𐬴	𐬀𐬨𐬵𐬯𐬀𐬙𐬁 एषाम्

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[1] Mark 𐬀𐬉𐬎𐬀𐬙𐬁𐬎 𐬀𐬉𐬎𐬙𐬁 (Vend. 5, 13. 14).

[2] In the Gâthâ dialect.

[3] See Yaç. 57, 3; Yt. 11, 8.

	Singular.	*Plural.*
Loc.	𐬛𐬀𐬨𐬀 } 𐬀𐬵𐬨𐬀𐬛 अस्मिन् }	{ 𐬀𐬵𐬨𐬀 𐬀𐬵𐬨𐬀𐬵𐬛 एषु

Note.—𐬀𐬵𐬛 acc. du. (Prof. Justi, Visp. 11, 2); 𐬀𐬵𐬛𐬛𐬎 gen. du. (Vend. 4, 48; Vend. 13, 41).

Demonstrative Pronouns.

219. Crude Forms 𐬐𐬀, 𐬐𐬀𐬉—Neuter.

	Singular.	*Plural.*
Nom.	[1]𐬐𐬀, [2]𐬐𐬎, 𐬐𐬀𐬉, 𐬐𐬀	[3]𐬐𐬎, 𐬐𐬉, 𐬐𐬉
Acc.	𐬐𐬀, 𐬐𐬎, 𐬐𐬀𐬉, 𐬐𐬀	𐬐𐬉, 𐬐𐬉

☞ The rest of the cases are like the masculine (𐬐, 𐬐𐬉).

Demonstrative Pronouns.

220. Crude forms 𐬐, 𐬐𐬉—Feminine.

	Singular.	*Plural.*
Nom.	𐬀𐬎 इयम्	𐬀𐬐𐬀𐬐𐬉, 𐬀𐬐𐬉 इमाः
Acc.	𐬀𐬐𐬉𐬀𐬉 इमाम्	𐬀𐬐𐬉 इमाः
Instr.	𐬀𐬛𐬛𐬛𐬛, 𐬀𐬛𐬛𐬛 अनया	𐬀𐬛𐬛𐬛𐬛 आभिः
Dat.	𐬀𐬛𐬛𐬛𐬛𐬛𐬛𐬛𐬛𐬛𐬛[4] 𐬀𐬛𐬛𐬛𐬛𐬛𐬛𐬛𐬛𐬛, 𐬀𐬛𐬛𐬛𐬛𐬛𐬛𐬛𐬛 अस्यै	𐬀𐬛𐬛𐬛𐬛𐬛𐬛𐬛𐬛𐬛𐬛

	Singular.	*Plural.*
Abl.		
Gen.	अस्या:	आसाम्
Loc.		आसु (Gâth.)

Note.— (Gâth.) nom. and acc. du. (Prof. Justi); instr. du.

Demonstrative Pronouns.

221. CRUDE FORM —MASCULINE. Comp. Per. ا و.

	Singular.	*Plural.*
Nom.		
Acc.		Yt. 4, 1; ; ? Vend. 19, 13
Instr.	,	
Gen.		

Demonstrative Pronouns.

222. CRUDE FORMS , —NEUTER.

	Singular.	*Plural.*
Nom.	,	

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[1] In some rare instances; *e. g.*, Yt. 5, 132; Yt. 16, 19; Yt. 17, 61.

	Singular.	*Plural.*
Acc.	𐬀𐬌𐬵 / 𐬀𐬍𐬀𐬵	𐬀𐬍𐬀𐬵, 𐬀𐬍𐬀𐬵𐬎, 𐬀𐬍𐬀𐬵𐬌𐬵 / 𐬀𐬍𐬀𐬵𐬎, 𐬀𐬍𐬀𐬵𐬌𐬵 Yt. 1, 10.

☞ The rest of the cases are like the masculine (𐬀𐬍𐬀𐬵).

Demonstrative Pronouns.

223. Crude Form 𐬀𐬍𐬀𐬵—Feminine.

	Singular.	*Plural.*
Acc.	𐬀𐬍𐬀𐬵𐬌	[1] 𐬀𐬍𐬀𐬵𐬎, 𐬀𐬍𐬀𐬵𐬎𐬡𐬀𐬍𐬀𐬵
Dat.	[2] 𐬀𐬍𐬀𐬵𐬌𐬡𐬀𐬍𐬀𐬵 / [2] 𐬀𐬍𐬀𐬵𐬎𐬡𐬀𐬍𐬀𐬵	𐬀𐬍𐬀𐬵𐬍𐬀𐬵𐬌
Abl.	𐬀𐬍𐬀𐬵𐬌𐬡𐬀𐬍𐬀𐬵𐬍	
Gen.	𐬀𐬍𐬀𐬵𐬌𐬡𐬀𐬍𐬀𐬵𐬎	

224. Besides these (*viz.*, 𐬀𐬍𐬀𐬵𐬌𐬵, 𐬀𐬵, 𐬀𐬍𐬀𐬵), there is another demonstrative pronoun, but rarely met with; *viz.*, 𐬀𐬵𐬌 (Sans. असौ he, she) nom. mas. and fem.; as, 𐬀𐬵𐬌 𐬀𐬍𐬀𐬵𐬌𐬵 𐬀𐬵𐬌 (mas. nom. sing.); … 𐬀𐬵𐬌 𐬀𐬍𐬀𐬵𐬌𐬵 𐬀𐬵𐬌 𐬀𐬍𐬀𐬵𐬌𐬵𐬍 (fem. nom. sing.). Mark 𐬀𐬵𐬎 Wester. Yt. 8, 54; Yt. 19, 56.

Relative Pronouns.

225. Crude Form 𐬀𐬵𐬌 य—Masculine.

	Singular.	*Plural.*
Nom.	[3] 𐬀𐬵𐬌, [3] 𐬀𐬵𐬌 यः / 𐬀𐬵𐬌𐬍𐬀𐬵𐬌, 𐬀𐬵𐬌𐬍𐬀𐬵𐬌𐬵 / [4] 𐬀𐬵𐬌-𐬍𐬀𐬵𐬌, [4] 𐬀𐬵𐬌-𐬍𐬀𐬵𐬌𐬎	[5] 𐬀𐬵𐬌𐬎, 𐬀𐬵𐬌𐬍𐬀𐬵𐬌𐬵𐬎 / 𐬀𐬵𐬌𐬍𐬀𐬵𐬌𐬵𐬎 / 𐬀𐬵𐬌𐬍𐬀𐬵𐬌𐬵𐬎 ये

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[1] *E. g.*, … 𐬀𐬵𐬌𐬎 𐬀𐬍𐬀𐬵𐬌𐬵𐬎𐬡𐬀𐬍𐬀𐬵𐬎 𐬀𐬵𐬌𐬎 Y. 23, 1. [Yt. 17, 58.

[2] 𐬍𐬀𐬵𐬌𐬍𐬀𐬵𐬌𐬡𐬀𐬍𐬀𐬵𐬌𐬍 Yt. 8, 51; 𐬍𐬀𐬵𐬌𐬍𐬀𐬵𐬌𐬡𐬀𐬍𐬀𐬵𐬌𐬍𐬀𐬵𐬌𐬍𐬀𐬵𐬌𐬍 𐬍𐬀𐬵𐬌𐬍𐬀𐬵𐬌𐬡𐬀𐬍𐬀𐬵𐬌𐬍𐬀𐬵𐬌𐬍𐬀𐬵𐬌𐬍

[3] Also used in compound forms; *e. g.*, 𐬀𐬵𐬌-𐬀𐬵𐬌 Geld. Y. 29, 8.

	Singular.	*Plural.*
Acc.	[6]𐬬𐬀𐬨𐬀𐬙, 𐬬𐬀𐬙 यम्	[7]𐬬𐬀𐬨𐬀𐬙𐬀𐬙, 𐬬𐬀𐬙 यान् / [8]𐬬𐬀𐬙𐬌𐬙𐬀𐬙, [6]𐬬𐬀𐬙𐬌𐬙𐬀𐬙𐬀𐬙
Instr.	𐬬𐬀𐬙	𐬬𐬌𐬙𐬀𐬙 यैः
Dat.	𐬬𐬀𐬙𐬌𐬙𐬀𐬙𐬀𐬙 यस्मै	𐬬𐬌𐬙𐬀𐬙𐬀𐬙𐬀𐬙 येभ्यः / 𐬬𐬀𐬙𐬌𐬙𐬀𐬙𐬀𐬙𐬀𐬙𐬀𐬙
Abl.	𐬨𐬀𐬬𐬀𐬙𐬌𐬙𐬀𐬙 / 𐬨𐬀𐬬𐬀𐬙𐬌𐬙𐬀𐬙𐬀𐬙 यस्मात्	𐬬𐬌𐬙𐬀𐬙𐬀𐬙𐬀𐬙 येभ्यः
Gen.	[9]𐬬𐬌𐬙𐬀𐬙𐬀𐬙, 𐬬𐬌𐬙𐬀𐬙𐬀𐬙 / [6]𐬬𐬌𐬙𐬀𐬙𐬀𐬙𐬀𐬙 / [6]𐬬𐬌𐬙𐬀𐬙𐬀𐬙𐬀𐬙 यस्य	[6]𐬬𐬀𐬙𐬌𐬙𐬀𐬙𐬀𐬙𐬀𐬙 येषाम्

𐬨-𐬬𐬙 Geld. Y. 29, 7; Y. 44, 2; 𐬨𐬨-𐬬𐬙 Geld. Y. 44, 19; 𐬬𐬨𐬀-𐬀𐬱-𐬵𐬙 Geld. Yt. 13, 18.

[4] As the first member of a compound when followed by 𐬀 or 𐬨; *e. g.*, 𐬬𐬀𐬀-𐬎𐬀𐬌𐬙, 𐬱𐬀𐬑𐬨-𐬎𐬀𐬌𐬙; 𐬱𐬀𐬀𐬀-𐬀𐬎𐬀𐬌𐬙, 𐬱𐬀𐬀𐬀𐬀-𐬀𐬌𐬙, 𐬨𐬀𐬀𐬀𐬀-𐬀𐬎𐬀𐬌𐬙, 𐬨𐬀𐬀𐬀-𐬎𐬀𐬌𐬙 (for 𐬨𐬀𐬀𐬀-𐬀𐬌𐬙), 𐬬𐬀𐬀-𐬀𐬌𐬙, (also 𐬬𐬀𐬀-𐬵𐬙 Geld. Yt. 4, 1); 𐬑𐬎𐬀-𐬀𐬌𐬙. Observe that the last four forms are found in the Gâthâ dialect only. Sometimes, though very rarely, 𐬎𐬀𐬌𐬙 is used separately by itself, (see Yt. 19, 87).

[5] Mark 𐬛𐬵𐬀-𐬛𐬵𐬙 Geld. (Yaç., 43, 14), who thy (lit.).

[6] In the Gâthâ dialect.

[7] Also 𐬬𐬀𐬀𐬑𐬎𐬙𐬀𐬙 Geld. whom Thou (see Yaç. 46, 14).

[8] Rarely; *e. g.*, 𐬀𐬌𐬙𐬀𐬙 𐬎𐬀𐬌𐬙𐬀𐬙 𐬀𐬌𐬙𐬀𐬙 𐬎𐬀𐬌𐬙𐬀𐬙 (Yt. 5, 5).

[9] Mark 𐬀𐬌𐬙𐬀𐬙 Yt. 10, 64.

	Singular.	*Plural.*
Loc.	𐬬𐬀𐬎𐬌𐬥 यस्मिन् / 𐬬𐬀𐬎𐬌𐬥𐬌𐬙	𐬬𐬀𐬎𐬎𐬀𐬱 येषु

Note 1.—𐬬𐬀𐬎 यौ nom. du. (Y. 10, 3); 𐬬𐬀𐬎-𐬌𐬙 Geld. (which are) nom. du. Yt. 13, 12. Mark 𐬌𐬙 Geld., 𐬌𐬙 Wester., nom. du. (Yt. 1, 25); 𐬬𐬀𐬎𐬌𐬙 ययौ gen. du. Vend. 13, 9.

Note 2.—𐬬𐬀𐬎 derives 𐬬𐬀𐬎𐬌𐬙𐬀𐬎 Sans. यतर whoever of the two.

Relative Pronouns.

226. CRUDE FORM 𐬬𐬌𐬙 यत्—NEUTER.

	Singular.	*Plural.*
Nom.	[1] 𐬌𐬙, 𐬬𐬌𐬙 यत्	𐬬𐬀𐬎 यानि
Acc.	𐬬𐬌𐬙 यत् / [2] 𐬬𐬀𐬎𐬌𐬙	[3] 𐬌𐬙, 𐬬𐬀𐬎 यानि / [3] 𐬌𐬙

☞ The rest of the cases are like the masculine (𐬬𐬀𐬎).

Relative Pronouns.

227. CRUDE FORM 𐬬𐬀 या—FEMININE.

	Singular.	*Plural.*
Nom.	𐬬𐬀 या	𐬬𐬀𐬌𐬌𐬙, [4] 𐬌𐬙 याः
Acc.	𐬬𐬀𐬵𐬙 याम्	𐬬𐬀𐬌𐬌𐬙, [4] 𐬌𐬙 याः
Instr.	𐬬𐬀𐬎	

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[1] Only in a few instances; *e. g.*, Vend. 5, 22. 23. 24. 25.

[2] 𐬬𐬀𐬌𐬌𐬎𐬀𐬱=𐬬𐬀𐬌𐬌𐬎𐬀𐬱 (see Yt. 15, 43).

[3] Sometimes; see Vend. 4, 45; Yt. 19, 82; Y. 65, 5; Yt. 8, 33.

[4] Mark 𐬌𐬙 fem. nom. plu. Yt. 5, 34; Yt. 15, 24; 𐬌𐬙 fem. acc. plu. Yt. 15, 39.

	Singular.	*Plural.*
Dat.		यास्य:
Abl.		
Gen.	[1]यस्याः	यासाम्
Loc.		यासु, यासन्

Interrogative Pronouns.

228. Crude Forms कु, कर क—Masculine.

	Singular.	*Plural.*
Nom.	[2]कः, कत्पत्र, कित्र कत्पचरः, चरः [3]-चरः [3]-चरः क:	कवः Vend. 10, 3. कित्र के
Acc.	कं, [2]कम्, करं, कत्पत्रं कम्	[2]कान् कान्
Instr.	केन, कित्र केन	कैः कैः
Dat.	कस्मै कस्मै	केभ्यः केभ्यः
Abl.	कस्मात् कस्मात्	
Gen.	[2]कस्य, कस्यस्य [2]कस्य कस्य	
Loc.	कस्मिन् कस्मिन्	

Note.—कः derives कतरः Sans. कतर who or which of the [two ?

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[1] Also, यस्याकस्याः, though rarely; *e g.*, Yt. 5, 4.

[2] In the Gâthâ dialect.

[3] As the first member of a compound when followed by त or च; *e. g.*, कतश्चित्-; कत्र्-त्र (Gâth.). Mark कतरः (Yaç. 44, 3. 4. 5), what man?

Interrogative Pronouns.

229. Crude Forms 𐬐𐬀𐬰, 𐬐𐬌𐬎—Neuter.

	Singular.	*Plural.*
Nom.	𐬐𐬀𐬰, 𐬐𐬌𐬎	[1]𐬵𐬌𐬌𐬌𐬰
Acc.	𐬐𐬀𐬰, 𐬐𐬌𐬎	

☞ The rest of the cases are like the masculine (𐬌𐬎, 𐬌𐬰).

Interrogative Pronouns.

230. Crude Form 𐬌𐬎 का—Feminine. [Geld.

Nom. Sing.—𐬌𐬎 का; in compound forms, 𐬵𐬀𐬰.𐬌𐬎, 𐬵𐬀𐬎𐬵.𐬌𐬎

Acc. Sing.—𐬎𐬀𐬎 काम्. Mark 𐬎𐬌𐬎 Geld. Y. 46, 1.

Dat. Sing.—𐬐𐬐𐬐𐬌𐬌𐬎 कस्यै. [44, 12.

Abl. Sing.—𐬐𐬌𐬌𐬎𐬀𐬎𐬐𐬐𐬐𐬰 Wester., 𐬐𐬌𐬌𐬎𐬐𐬐𐬐𐬰 Geld. Y.

Indefinite Pronouns.

231. In several instances, 𐬌𐬎 and 𐬌𐬰 are also used as indefinite pronouns, meaning, 'any one, anything, whoever, whatever.' *E. g.*, 𐬐𐬌𐬌𐬌𐬎 कश्चित् mas. nom. sing. (Vend. 8, 100); 𐬴𐬌𐬰 mas. nom. sing. (Vend. 3, 14); 𐬌𐬰𐬴𐬌𐬰 (Y. 9, 28); 𐬐𐬐𐬎𐬌𐬌𐬰, 𐬐𐬐𐬐𐬎𐬎𐬌𐬌𐬎 mas. dat. sing.; 𐬐𐬵𐬐𐬐𐬐𐬎𐬌𐬎 fem. dat. sing., 𐬴𐬎𐬌𐬎 mas. gen. sing., 𐬌𐬐𐬐𐬎𐬎, 𐬌𐬐𐬐𐬎𐬌𐬰, 𐬐𐬐𐬎𐬐𐬎𐬌𐬎 gen. sing., 𐬎𐬎𐬌𐬎 𐬎𐬎𐬌𐬎 (Yt. 11, 5) mas. loc. sing. 𐬌𐬎-𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎 𐬌𐬎𐬎𐬎 (Yt. 5, 101) loc. sing. (in each channel). 𐬐𐬀𐬴𐬎𐬵 gen. plu. It is used in the three genders; *e. g.*, 𐬎𐬵𐬀𐬎𐬎𐬎𐬎𐬎..... 𐬐𐬀𐬴𐬎𐬵 mas. Vend. 18, 22); ...𐬐𐬀𐬴𐬎𐬵 𐬎𐬵𐬎𐬎𐬎𐬎𐬎𐬎𐬎 neut. (Vend. 9, 13); 𐬎𐬵𐬀𐬀𐬀𐬀𐬀...𐬐𐬀𐬴𐬎𐬵 fem.

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[1] *E. g.*, 𐬀𐬎𐬴𐬀𐬀 ... 𐬵𐬌𐬌𐬌𐬰 (Vend. 2, 39), what lights.

(Vend. 8, 2; Vend. 15, 14). Sometimes, 𐬨𐬀𐬵 and 𐬌𐬀𐬵 are subjoined to the negative particles 𐬀𐬉 and 𐬀𐬥𐬌; *e. g.*, nom. sing. 𐬨𐬀𐬵𐬀𐬉, 𐬨𐬌𐬵𐬀𐬉 (also 𐬨𐬌𐬵-𐬥𐬌𐬀𐬉 Geld.), 𐬨𐬀𐬵𐬥𐬌, acc. sing. 𐬌𐬀𐬵𐬀𐬉, 𐬌𐬌𐬵𐬀𐬉 (Y. 34, 7). From the same base are derived 𐬥𐬵𐬀𐬵, 𐬥𐬵𐬌𐬵 and 𐬥𐬉𐬀𐬵, meaning, 'any, whatever'; *e. g.*, 𐬥𐬵𐬀𐬵𐬥𐬥𐬌, 𐬥𐬵𐬌𐬵...𐬥𐬥𐬌 (whatever); 𐬥𐬉𐬀𐬵𐬵𐬌𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵 anything of low value (Vend. 18, 34); 𐬥𐬉𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬥𐬀𐬵𐬀𐬵-𐬀𐬵𐬀𐬵𐬥 with any look or glance (Yt. 11, 5). Also, 𐬌𐬀𐬵 (Sans. चिद्), a particle giving to the preceding word an indefinite signification, et cetera; *e. g.*, 𐬌𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬥𐬌𐬀𐬵𐬌 any medicine, medicine, &c.

232. Besides these, there is another particle, *viz.*, 𐬥𐬵𐬌𐬵𐬌𐬵𐬵𐬀, used indefinitely and always preceded by 𐬌 ; *e. g.*, 𐬥𐬵𐬌𐬵𐬌𐬵𐬵𐬀𐬌𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵

Note.—𐬵𐬀𐬭𐬀𐬵𐬀𐬭𐬀𐬌 instr. du. (Vend. 6, 46).

Reflexive Pronouns—Neuter.

234. The nom. and acc. neuter forms of these pronouns are not met with. The rest of the cases (from the instr. to the loc.) are like the masculine (𐬵𐬭𐬌, 𐬵𐬀𐬭𐬀𐬌, 𐬵𐬀𐬭𐬀𐬵𐬀𐬭𐬀𐬌).

Reflexive Pronouns.

Crude Forms 𐬵𐬭𐬌, 𐬵𐬀𐬭𐬀𐬌, 𐬵𐬀𐬭𐬀𐬵𐬀𐬭𐬀𐬌 स्वा—Feminine.

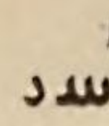
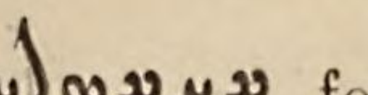
Nom. Sing.—𐬵𐬀𐬭𐬀𐬌, 𐬵𐬀𐬭𐬀𐬵𐬀𐬭𐬀𐬌; 𐬵𐬀𐬭𐬀𐬵𐬀𐬭𐬀𐬵𐬀𐬭𐬭𐬌 Y. 46, 11.

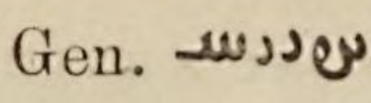
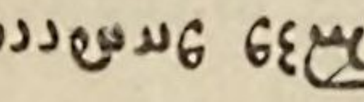
Nom. Du.—𐬵𐬀𐬭𐬀𐬌 (*e. g.*, 𐬵𐬀𐬭𐬀𐬌 𐬵𐬀𐬭𐬀𐬵𐬀𐬭𐬀𐬌 𐬎𐬀𐬭𐬀𐬵𐬀𐬭𐬀𐬌 Yt. 10, 113).

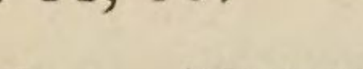
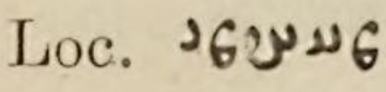
Acc. Sing.—𐬵𐬀𐬭𐬀𐬌, 𐬵𐬀𐬭𐬀𐬵𐬀𐬭𐬀𐬌; 𐬵𐬀𐬭𐬀𐬵𐬀𐬭𐬀𐬵𐬀𐬭𐬀𐬌 Yt. 4, 5.

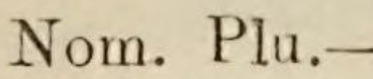
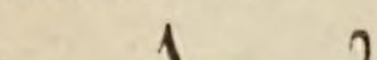
Dat. Sing.—𐬵𐬀𐬭𐬀𐬵𐬀𐬭𐬀𐬵𐬀𐬭𐬀𐬌, 𐬵𐬀𐬭𐬀𐬵𐬀𐬭𐬀𐬵𐬀𐬭𐬀𐬵𐬀𐬭𐬭𐬌 Gâth. [Vend. 16, 7.

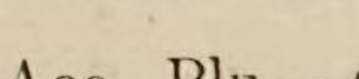
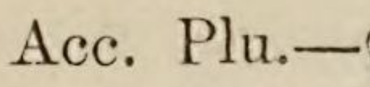
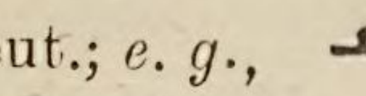
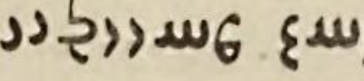
Gen. Sing.—𐬵𐬀𐬭𐬀𐬵𐬀𐬭𐬀𐬵𐬀𐬭𐬀𐬵𐬀𐬭𐬀𐬵𐬀𐬭𐬀𐬵𐬀𐬭𐬀𐬌, 𐬵𐬀𐬭𐬀𐬵𐬀𐬭𐬀𐬵𐬀𐬭𐬀𐬵𐬀𐬭𐬭𐬌, 𐬵𐬀𐬭𐬀𐬵𐬀𐬭𐬀𐬵𐬀𐬭𐬀𐬵𐬀𐬭𐬀𐬵𐬀𐬭𐬀𐬵𐬀𐬭𐬀

 for my exhorter Y. 46, 3;  for my body Y. 9, 27.

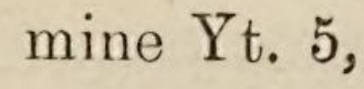
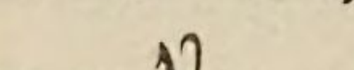
Gen.  mas., fem.; *e. g.*, Y. 48, 12;  of my wisdom Y. 44, 10.

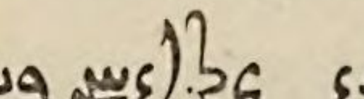
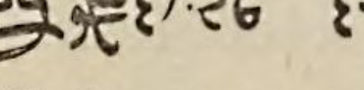
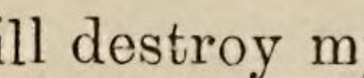
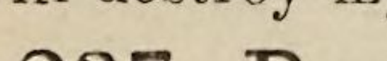
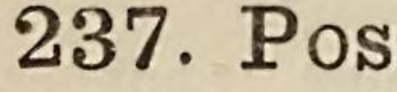
Loc.  ; *e. g.*,  in my mind Y. 32, 1.

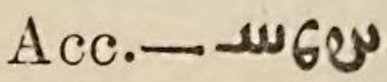
Nom. Plu.—  ; *e. g.*,  certainly there are four males who are mine Vend. 18, 31.

Acc. Plu.—  mas.,  fem., neut.; *e. g.*,  Y. 48, 2; I do not accept these offerings of mine Yt. 5, 93; Yt. 14, 38;  the man himself (or this man) will destroy my doctrines Y. 32, 10.

237. Possessive Pronouns—First Person.

SPECIAL BASE FOR THE PLURAL,  ,  OUR, OURS.

Acc.—  ,  ,  ; *e. g.*,  our rejoicers Y. 40, 3;  our questions Y. 43, 10; our flocks and men Y. 45, 9.

Nom.— neut.; *e. g.*, *  our names Yt. 1, 3.

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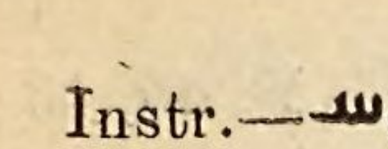
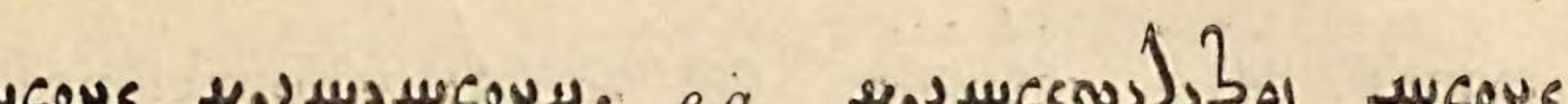
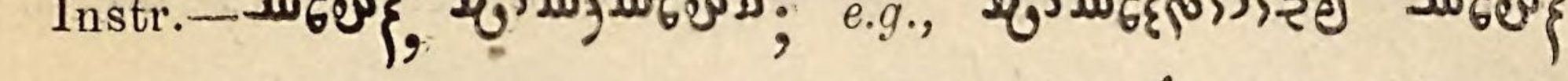
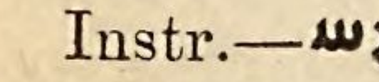
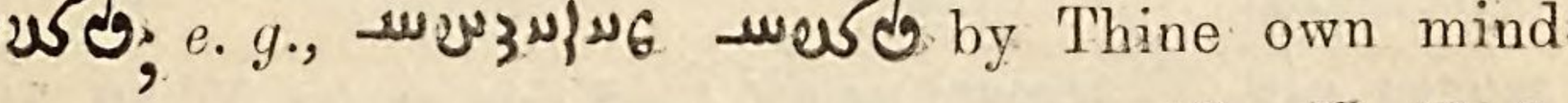
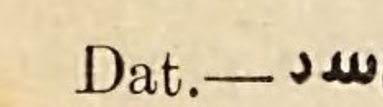
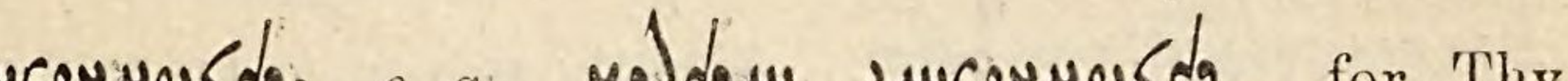
* Mark that is used both in the singular and the plural number; *e. g.*, sing. Vend. 19, 29; plu. (invoke these names of mine) Yt. 15, 49.

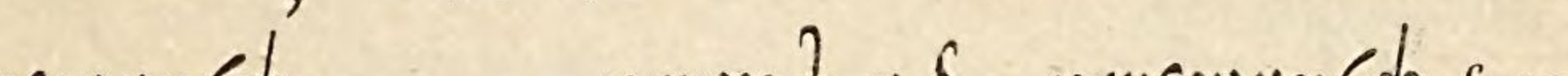
Instr.—  ; *e.g.*,  with our foremost (men) Y. 34, 1.  with our bodies (lit. bones) and lives. Y. 37, 3.

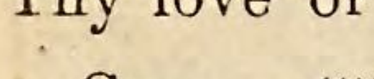
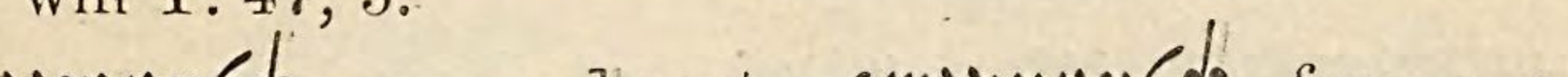
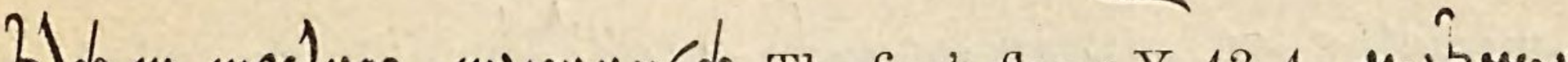
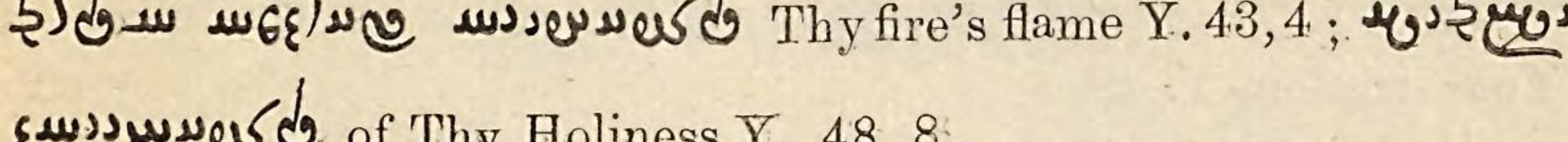
Possessive Pronouns—Second Person.

238. SPECIAL BASE FOR THE SINGULAR, THY, THINE.

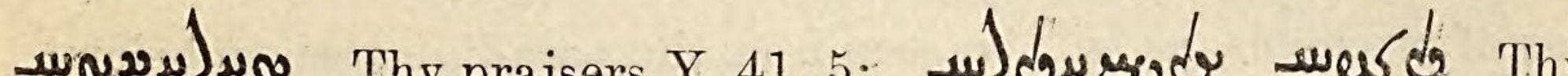
Instr.—  ; *e. g.*,  by Thine own mind Y. 31, 11. [fire Y. 43, 9.

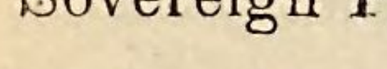
Dat.—  ; *e. g.*,  for Thy

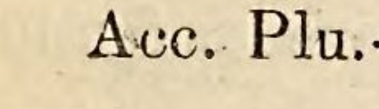
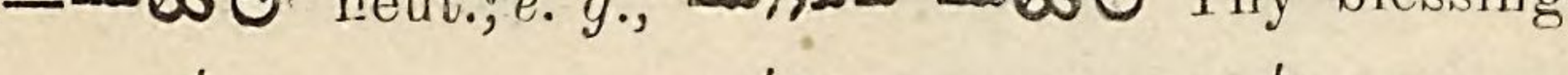
Abl.—; *e. g.*,  from Thy love or will Y. 47, 5.

Gen.—  mas. and neut.,  fem.; *e. g.*,  Thy fire's flame Y. 43, 4;  of Thy Holiness Y. 48, 8.

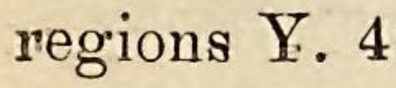
Loc.—; *e. g.*, in Thy love Y. 33, 10; in Thy grace Y. 41, 4.

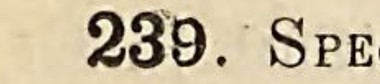
Nom. Plu.— mas.; neut.; *e. g.*, Thy praisers Y. 41, 5;  Thy Sovereign Power Y. 51, 4. [Y. 44, 12.

Acc. Plu.—  neut.; *e. g.*, Thy blessings

Loc.—  fem.; *e. g.*,  in Thy regions Y. 43, 7.

Possessive Pronouns—Second Person.

239. SPECIAL BASE FOR THE PLURAL,  , , your, yours.

Acc. , mas.,  fem.; *e. g.*, to protect Your poor

man Y. 34, 5. 𐬌𐬀𐬱𐬎𐬌𐬀 𐬌𐬎𐬭𐬌𐬀 Your choice Y. 46, 18; 𐬌𐬎𐬭𐬌𐬀 𐬌𐬎𐬭𐬌𐬀𐬥𐬀𐬙𐬌𐬀 Your sacred wisdom Y. 34, 14.

Instr.—𐬌𐬎𐬭𐬌𐬀𐬥𐬀𐬙𐬌𐬀; *e. g.*, 𐬌𐬎𐬭𐬌𐬀𐬥𐬀𐬙𐬌𐬀𐬱𐬀𐬙𐬀 𐬌𐬎𐬭𐬌𐬀𐬥𐬀𐬙𐬌𐬀 by Your Sovereign Power Y. 34, 15.

Dat.—𐬌𐬎𐬭𐬌𐬀𐬥𐬀𐬙𐬌𐬀𐬙𐬀, 𐬌𐬎𐬭𐬌𐬀𐬥𐬀𐬙𐬌𐬀𐬙𐬀, 𐬌𐬎𐬭𐬌𐬀𐬥𐬀𐬙𐬌𐬀; *e. g.*, 𐬌𐬎𐬭𐬌𐬀𐬥𐬀𐬙𐬌𐬀𐬙𐬀𐬱𐬀𐬙𐬀𐬌𐬀𐬙𐬀 𐬌𐬎𐬭𐬌𐬀𐬥𐬀𐬙𐬌𐬀𐬙𐬀 for Your Mãthra-speaker Y. 50, 5; 𐬌𐬎𐬭𐬌𐬀𐬥𐬀𐬙𐬌𐬀𐬙𐬀 for Your praise Y. 50, 10; 𐬌𐬎𐬭𐬌𐬀𐬥𐬀𐬙𐬌𐬀𐬙𐬀𐬱𐬀𐬙𐬀𐬌𐬀𐬙𐬀𐬱𐬀𐬙𐬀𐬌𐬀𐬙𐬀 to you (who are) the prophets Y. 20, 3.

Gen.—𐬌𐬎𐬭𐬌𐬀𐬥𐬀𐬙𐬌𐬀𐬙𐬀𐬌𐬀𐬙𐬀, 𐬌𐬎𐬭𐬌𐬀𐬥𐬀𐬙𐬌𐬀; *e. g.*, 𐬌𐬎𐬭𐬌𐬀𐬥𐬀𐬙𐬌𐬀𐬙𐬀𐬌𐬀𐬙𐬀 𐬌𐬎𐬭𐬌𐬀𐬥𐬀𐬙𐬌𐬀𐬙𐬀 of Your adoration Y. 50, 7; 𐬌𐬎𐬭𐬌𐬀𐬥𐬀𐬙𐬌𐬀𐬙𐬀𐬌𐬀𐬙𐬀 𐬌𐬎𐬭𐬌𐬀𐬥𐬀𐬙𐬌𐬀 with the mind of Your wisdom Y. 49, 6.

240. Pronominal Adjectives.

𐬀𐬀𐬌𐬀𐬙𐬀 अन्य another; 𐬌𐬀𐬎𐬌𐬀𐬙𐬀 विश्व every, all; 𐬌𐬎𐬭𐬌𐬀𐬙𐬀 सर्व whole, entire, all; 𐬌𐬎𐬭𐬌𐬀 सम all, same; 𐬌𐬎 उभ both. Of these, 𐬀𐬀𐬌𐬀𐬙𐬀 and 𐬌𐬀𐬎𐬌𐬀𐬙𐬀 follow the declension of nouns as well as of pronouns, as will be seen from the paradigms given below.

𐬌𐬎 is inflected in the dual number.

241. Inflected Forms of these pronominal adjectives as found in the sacred writings :—

𐬌𐬎𐬭𐬌𐬀𐬙𐬀—𐬌𐬎𐬭𐬌𐬀 neut. nom. sing.; 𐬌𐬎𐬭𐬌𐬀𐬥𐬀 fem. acc. sing.; 𐬌𐬎𐬭𐬌𐬀𐬱𐬀 (Y. 58, 6) mas. acc. plu.; 𐬌𐬎𐬭𐬌𐬀𐬙𐬀 neut. acc. plu.

𐬌𐬎𐬌𐬀—𐬌𐬎𐬌𐬀 fem. nom. sing.; 𐬌𐬎𐬌𐬀𐬙𐬀, 𐬌𐬎𐬌𐬀𐬥𐬀 (Gâth.) neut. acc. sing.; 𐬌𐬎𐬌𐬀𐬙𐬀𐬌𐬀 neut. gen. sing.; 𐬌𐬎𐬌𐬀𐬙𐬀𐬙𐬀𐬌𐬀 fem. gen. sing.; 𐬌𐬎𐬌𐬀𐬙𐬀, 𐬌𐬎𐬌𐬀𐬙𐬀𐬙𐬀 Wester., 𐬌𐬎𐬌𐬀𐬙𐬀𐬙𐬀𐬙𐬀 Geld. mas. loc. sing.

𐬌—𐬌𐬎 fem. nom.; 𐬌𐬎𐬱𐬀𐬙𐬀 mas. dat.; 𐬌𐬎𐬱𐬀𐬙𐬀 mas. loc.

242. 𐬀𐬌𐬎𐬌𐬌 (other, another)—Masculine.

	Singular.	*Plural.*
Nom.	[1]𐬀𐬌𐬎𐬌𐬌, 𐬀𐬌𐬎𐬌𐬌	𐬀𐬌𐬎𐬌𐬌, 𐬀𐬌𐬎𐬌𐬌𐬵 (Yt. 5, 69)
Acc.	𐬀𐬌𐬎𐬌𐬌, 𐬀𐬌𐬎𐬌𐬌𐬵 (Gâth.)	𐬀𐬌𐬎𐬌𐬌, 𐬀𐬌𐬎𐬌𐬌𐬵𐬌𐬌 (Gâth.)
Instr.	𐬀𐬌𐬎𐬌𐬌	𐬀𐬌𐬎𐬌𐬌𐬌𐬌
Dat.	𐬀𐬌𐬎𐬌𐬌𐬌𐬌𐬵𐬌𐬌	𐬀𐬌𐬎𐬌𐬌𐬌𐬌𐬵𐬌𐬌𐬀
Abl.	𐬀𐬌𐬎𐬌𐬌𐬀, 𐬀𐬌𐬎𐬌𐬌𐬀	𐬀𐬌𐬎𐬌𐬌𐬌𐬌𐬵𐬌𐬌𐬀
Gen.	𐬀𐬌𐬎𐬌𐬌𐬌𐬌𐬵𐬌𐬌	𐬀𐬌𐬎𐬌𐬌𐬌𐬌𐬵𐬌𐬌 Vend. 2, 29.

243. 𐬀𐬌𐬎𐬌𐬌—Neuter.

	Singular.	*Plural.*
Nom.	𐬀𐬌𐬎𐬌𐬌𐬀	[2]𐬀𐬌𐬎𐬌𐬌𐬀𐬌𐬌𐬵𐬌𐬌𐬀, 𐬀𐬌𐬎𐬌𐬌
Acc.	[3]𐬀𐬌𐬎𐬌𐬌𐬌𐬌𐬀, 𐬀𐬌𐬎𐬌𐬌𐬀	[4]𐬀𐬌𐬎𐬌𐬌𐬌𐬌𐬵𐬌𐬌, 𐬀𐬌𐬎𐬌𐬌

☞ The rest of the cases are like the masculine.

244. 𐬀𐬌𐬎𐬌𐬌—Feminine.

	Singular.	*Plural.*
Acc.	𐬀𐬌𐬎𐬌𐬌𐬵𐬌𐬌	𐬀𐬌𐬎𐬌𐬌𐬀𐬌𐬌𐬵𐬌𐬌𐬀, 𐬀𐬌𐬎𐬌𐬌𐬵
Gen.		[5]𐬀𐬌𐬎𐬌𐬌𐬵𐬌𐬌𐬌𐬌𐬵𐬌𐬌, 𐬀𐬌𐬎𐬌𐬌𐬵𐬌𐬌

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[1] 𐬀𐬌𐬎𐬌𐬌𐬀.....𐬀𐬌𐬎𐬌𐬌𐬀 (Y. 9, 10) the one,...the other.

[2] *E. g.*, 𐬀𐬌𐬎𐬌𐬌𐬀𐬌𐬌𐬵𐬌𐬌𐬀 𐬀𐬌𐬎𐬌𐬌𐬀𐬌𐬌𐬵𐬌𐬌𐬀 𐬀𐬌𐬎𐬌𐬌𐬀𐬌𐬌𐬵𐬌𐬌𐬀 𐬀𐬌𐬎𐬌𐬌 Vend. 1, 21.

[3] 𐬀𐬌𐬎𐬌𐬌𐬌𐬌𐬀=𐬀𐬌𐬎 + 𐬀𐬌𐬎𐬌𐬌𐬀 (see Yt. 13, 73).

[4] Sometimes, 𐬀𐬌𐬎𐬌𐬌𐬌𐬌𐬵𐬌𐬌; *e. g.*, 𐬀𐬌𐬎𐬌𐬌 𐬀𐬌𐬎𐬌𐬌𐬌𐬌𐬵𐬌𐬌

[5] *E. g.*, 𐬀𐬌𐬎𐬌𐬌𐬵𐬌𐬌𐬌𐬌𐬵𐬌𐬌 𐬀𐬌𐬎𐬌𐬌𐬵𐬌𐬌𐬌𐬌𐬵𐬌𐬌 Y. 19, 5.

Note.—𐬛𐬁𐬌𐬌𐬛 derives the particles 𐬛𐬁𐬌𐬌𐬛𐬌𐬌𐬎 (in a different way), 𐬛𐬁𐬌𐬌𐬛𐬎𐬛 Y. 51, 10 (from 𐬛𐬁𐬌𐬌𐬛 + 𐬎𐬛) besides.

245. 𐬀𐬎𐬌𐬌𐬀𐬛 (all, every)—Masculine.

	Singular.	*Plural.*
Nom.	𐬀𐬎𐬌𐬌𐬀𐬛𐬵	𐬀𐬎𐬌𐬌𐬀𐬛𐬎𐬵𐬎[1], 𐬀𐬎𐬌𐬌𐬀𐬛𐬎𐬵
Acc.	𐬀𐬎𐬌𐬌𐬀𐬛𐬴	𐬀𐬎𐬌𐬌𐬀𐬛𐬎𐬵[2], 𐬀𐬎𐬌𐬌𐬀𐬛𐬎𐬵
Instr.	𐬀𐬎𐬌𐬌𐬀𐬛𐬨	𐬀𐬎𐬌𐬌𐬀𐬛𐬎𐬨𐬌
Dat.	𐬀𐬎𐬌𐬌𐬀𐬛𐬎𐬌	𐬀𐬎𐬌𐬌𐬀𐬛𐬎𐬵𐬌𐬌𐬵
Abl.		𐬀𐬎𐬌𐬌𐬀𐬛𐬎𐬵𐬌𐬌𐬵 𐬀𐬎𐬌𐬌𐬀𐬛𐬵𐬌𐬌𐬵 (Gâth.)
Gen.	𐬀𐬎𐬌𐬌𐬀𐬛𐬎𐬵𐬴	𐬀𐬎𐬌𐬌𐬀𐬛𐬎𐬵𐬴 𐬀𐬎𐬌𐬌𐬀𐬛𐬎𐬵𐬵𐬴
Loc.	𐬀𐬎𐬌𐬌𐬀𐬛𐬎𐬵𐬌𐬌𐬨	𐬀𐬎𐬌𐬌𐬀𐬛𐬎𐬵𐬵𐬎𐬨
Voc.		𐬀𐬎𐬌𐬌𐬀𐬛𐬵 Y. 1, 22.

246. 𐬀𐬎𐬌𐬌𐬀𐬛𐬎—Neuter.

	Singular.	*Plural.*
Nom.	𐬀𐬎𐬌𐬌𐬀𐬛𐬴	𐬀𐬎𐬌𐬌𐬀𐬛𐬎

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[1] Also, 𐬀𐬎𐬌𐬌𐬀𐬛𐬨𐬌 (though rarely). *E. g.*,

𐬀𐬎𐬌𐬌𐬀𐬛𐬎𐬵𐬴 𐬀𐬎𐬌𐬌𐬀𐬛𐬨𐬌 𐬀𐬎𐬌𐬌𐬀𐬛𐬎𐬵𐬴-𐬀𐬎𐬌𐬌𐬀𐬛𐬎𐬵𐬵𐬴 𐬀𐬎𐬌𐬌𐬀𐬛𐬎𐬵𐬴 𐬀𐬎𐬌𐬌𐬀𐬛𐬎𐬵𐬴 Yt. 8, 48.

[2] Other forms of the same case are 𐬀𐬎𐬌𐬌𐬀𐬛𐬎𐬵𐬎𐬵𐬴, 𐬀𐬎𐬌𐬌𐬀𐬛𐬎𐬵𐬴, 𐬀𐬎𐬌𐬌𐬀𐬛𐬎𐬵𐬎𐬵𐬴, 𐬀𐬎𐬌𐬌𐬀𐬛𐬎𐬵𐬵𐬎𐬵𐬴. —Mark 𐬀𐬎𐬌𐬌𐬀𐬛𐬎𐬵𐬵𐬎𐬵𐬴 (Sirozah, 2, 28); 𐬀𐬎𐬌𐬌𐬀𐬛𐬎𐬵𐬵𐬎𐬵𐬴 (Y. 16, 9).

Acc. 𐬬𐬀𐬉𐬥𐬌𐬌𐬀 { [1] 𐬬𐬀𐬉𐬥𐬌𐬌𐬀𐬨𐬀𐬎𐬀 , 𐬬𐬀𐬉𐬥𐬌𐬌𐬀𐬎𐬀 ; [2] 𐬬𐬀𐬉𐬥𐬌𐬌𐬀𐬎𐬀𐬎𐬀 }

☞ The rest of the cases are like the masculine.

247. 𐬬𐬀𐬉𐬥𐬌𐬌𐬀𐬎𐬀—Feminine.

	Singular.	*Plural.*
Nom.	[3] 𐬬𐬀𐬉𐬥𐬌𐬌𐬀𐬎𐬀	𐬬𐬀𐬉𐬥𐬌𐬌𐬀𐬨𐬀𐬎𐬀 , 𐬬𐬀𐬉𐬥𐬌𐬌𐬀𐬨𐬀𐬎𐬀𐬌𐬌𐬀𐬎𐬀
Acc.	𐬬𐬀𐬉𐬥𐬌𐬌𐬀𐬵𐬀	𐬬𐬀𐬉𐬥𐬌𐬌𐬀𐬨𐬀𐬎𐬀 [4] , 𐬬𐬀𐬉𐬥𐬌𐬌𐬀𐬨𐬀𐬎𐬀𐬌𐬌𐬀𐬎𐬀 ; 𐬬𐬀𐬉𐬥𐬌𐬌𐬀𐬨𐬀𐬎𐬀𐬎𐬀 (𐬌𐬌𐬀𐬎𐬀)
Dat.	𐬬𐬀𐬉𐬥𐬌𐬌𐬀𐬌𐬌𐬀𐬎𐬀	𐬬𐬀𐬉𐬥𐬌𐬌𐬀𐬨𐬀𐬎𐬀𐬱
Gen.	𐬬𐬀𐬉𐬥𐬌𐬌𐬀𐬵𐬀 ; 𐬬𐬀𐬉𐬥𐬌𐬌𐬀𐬌𐬌𐬌𐬌𐬀𐬎𐬀𐬨𐬀𐬎𐬀𐬌𐬌𐬀𐬎𐬀	𐬬𐬀𐬉𐬥𐬌𐬌𐬀𐬵𐬀𐬌𐬌𐬀𐬎𐬀
Loc.		𐬬𐬀𐬉𐬥𐬌𐬌𐬀𐬎𐬀𐬴

248. Besides these, there are other pronominal adjectives, the bases of which are formed by subjoining the suffix 𐬵𐬀 to the pronominal bases 𐬎𐬁𐬵𐬀, 𐬎𐬁𐬵𐬀𐬨𐬀𐬎𐬀, 𐬎𐬁𐬵𐬀𐬌𐬀, 𐬎, 𐬎𐬌𐬌, 𐬎𐬀𐬨𐬀𐬌𐬀, 𐬎𐬀𐬌, 𐬎𐬨𐬀 and 𐬉𐬀.

Note.—The inflected forms of these adjectives, as given below, are such as are *actually* met with in the sacred writings.

249. 𐬵𐬨𐬀𐬌𐬌𐬎𐬁𐬵𐬀 (strong base), 𐬵𐬀𐬌𐬌𐬎𐬁𐬵𐬀 (weak base), the One like Thee; 𐬵𐬨𐬌𐬌𐬎𐬁𐬵𐬀 nom. sing. Y. 44, 1. Comp. Sans. त्वादृश् resembling Thee.

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[1] Rarely; *e. g.*, 𐬬𐬀𐬉𐬥𐬌𐬌𐬀𐬎𐬀𐬨𐬀𐬎𐬀𐬵𐬀𐬉𐬀𐬱 𐬬𐬀𐬉𐬥𐬌𐬌𐬀𐬎𐬀 Yt. 10, 34.

[2] Seldom; *e. g.*, 𐬬𐬀𐬉𐬥𐬌𐬌𐬀𐬎𐬀𐬎𐬀 𐬌𐬌𐬌𐬨𐬀𐬱𐬌𐬌 Y. 57, 17; 𐬬𐬀𐬉𐬥𐬌𐬌𐬀𐬎𐬀𐬎𐬀 𐬵𐬀𐬌𐬌𐬀𐬱𐬀𐬵𐬀𐬌𐬌𐬌 𐬌𐬌 𐬵𐬀𐬌𐬌𐬀𐬎𐬀𐬎𐬀 Yt. 5, 5.

[3] *E. g.*, 𐬵𐬀𐬌𐬌𐬀𐬵𐬀 𐬬𐬀𐬉𐬥𐬌𐬌𐬀𐬎𐬀 every Druj Yt. 2, 11.

[4] Mark 𐬬𐬀𐬉𐬥𐬌𐬌𐬀𐬎𐬀𐬨𐬀𐬎𐬀𐬵𐬀𐬉𐬀𐬱 … Y. 71, 6.

250. 𐬬𐬀𐬵𐬌𐬎𐬀𐬎𐬌𐬎𐬀𐬌, 𐬬𐬀𐬵𐬌𐬎𐬀𐬎𐬌𐬎𐬀 (weak base), of such as you, of men like you ; 𐬚𐬬𐬀𐬵𐬌𐬎𐬀𐬎𐬌𐬎𐬀 gen. sing. ; -𐬎𐬌𐬎𐬀𐬌 𐬐𐬬𐬀𐬵𐬌, 𐬐𐬬𐬀𐬵𐬌𐬎𐬀𐬎𐬌𐬎𐬀 gen. plu. ; 𐬌𐬬𐬀𐬵𐬌𐬎𐬀𐬎𐬌𐬎𐬀 (orig., 𐬵𐬀 + 𐬬𐬀𐬵𐬌𐬎𐬀𐬎𐬌𐬎𐬀) loc. plu.

251. 𐬬𐬐𐬀𐬵𐬌𐬎𐬀 (strong base), 𐬬𐬀𐬵𐬌𐬎𐬀 (weak base), 𐬚𐬬𐬀𐬵𐬌𐬎𐬀 (fem. base), so much, this much ; 𐬉𐬎𐬀 mas. nom. sing. ; 𐬌𐬬𐬀𐬵𐬌𐬎𐬀 fem. nom. sing. ; 𐬬𐬀𐬵𐬌𐬎𐬀 neut. nom. and acc. sing. ; 𐬐𐬬𐬀𐬵𐬌𐬎𐬀, 𐬐𐬬𐬀𐬵𐬌𐬉𐬎𐬀 mas. acc. sing. ; 𐬚𐬬𐬀𐬵𐬌𐬎𐬀 mas. instr. sing. ; 𐬚𐬬𐬀𐬵𐬌𐬎𐬀𐬎𐬌 mas. abl. plu.

252. 𐬬𐬐𐬀𐬵𐬌𐬎𐬀𐬎𐬌𐬎𐬀 (strong base), 𐬬𐬀𐬵𐬌𐬎𐬀𐬎𐬌𐬎𐬀 (weak base), 𐬚𐬬𐬀𐬵𐬌𐬎𐬀𐬎𐬌𐬎𐬀 (fem. base), so much, this much ; 𐬌𐬬𐬀𐬵𐬌𐬎𐬀𐬎𐬌𐬎𐬀 fem. nom. sing. ; 𐬬𐬀𐬵𐬌𐬎𐬀𐬎𐬌𐬎𐬀 neut. nom. and acc. sing. ; -𐬎𐬌𐬎𐬀𐬎𐬌𐬎𐬀 𐬐𐬬𐬀𐬵𐬌 mas. acc. sing. ; 𐬚𐬚𐬌𐬬𐬀𐬵𐬌𐬎𐬀𐬎𐬌𐬎𐬀 fem. instr. sing. ; -𐬎𐬌𐬎𐬀 𐬚𐬬𐬀𐬵𐬌 neut. instr. sing. ; 𐬚𐬬𐬀𐬵𐬌𐬎𐬀𐬎𐬌𐬎𐬀 gen. sing. ; 𐬐𐬬𐬀𐬵𐬌𐬎𐬀𐬎𐬌𐬎𐬀 gen. plu.

253 𐬬𐬐𐬀𐬵𐬌𐬎𐬀𐬎𐬌𐬐𐬀𐬎 (str. b.), 𐬬𐬀𐬵𐬌𐬎𐬀𐬎𐬌𐬐𐬀𐬎 (w. b.), -𐬚𐬬𐬀𐬵𐬌𐬎𐬀𐬎𐬌𐬐𐬀𐬎 𐬚𐬬𐬀𐬵𐬌 (fem. base), so much, this much ; 𐬬𐬀𐬵𐬌𐬎𐬀𐬎𐬌𐬐𐬀𐬎 neut. nom. and acc. sing. ; 𐬚𐬚𐬌𐬬𐬀𐬵𐬌𐬎𐬀𐬎𐬌-𐬐𐬀𐬎 fem. instr. sing. ; -𐬐𐬀𐬎 𐬚𐬬𐬀𐬵𐬌𐬎𐬀𐬎𐬌𐬐𐬀𐬎 gen. sing. Comp. Sans. एतावत् so much.

254. 𐬬𐬐𐬀𐬵𐬌𐬎𐬀𐬎𐬌𐬎𐬀 (str. b.), 𐬬𐬀𐬵𐬌𐬎𐬀𐬎𐬌𐬎𐬀 (w. b.) that much ; 𐬚𐬬𐬀𐬵𐬌𐬎𐬀𐬎𐬌𐬎𐬀𐬎𐬌𐬎𐬀 nom. plu. Comp. Pehl. 𐬀𐬵𐬎

255. 𐬬𐬐𐬀𐬵𐬌𐬎𐬀𐬎𐬌𐬎𐬀𐬎𐬌 (str. b.), 𐬬𐬀𐬵𐬌𐬎𐬀𐬎𐬌𐬎𐬀𐬎𐬌 (w. b.), 𐬚𐬬𐬀𐬵𐬌𐬎𐬀𐬎𐬌𐬎𐬀𐬎𐬌 (fem. base), as much as ; 𐬌𐬬𐬀𐬵𐬌𐬎𐬀𐬎𐬌𐬎𐬀𐬎𐬌 fem. nom. sing. ; 𐬬𐬀𐬵𐬌𐬎𐬀𐬎𐬌𐬎𐬀𐬎𐬌 neut. nom. and acc. sing. ; 𐬚𐬬𐬀𐬵𐬌𐬎𐬀𐬎𐬌𐬎𐬀𐬎𐬌 instr. sing. Comp. Sans. यावत्.

Note.—𑀲𑀫𑀸𑀦𑀓𑀸𑀮 also means "as long as, whenever" (see Vend. 6, 31. 34; Vend. 14, 11. 12; Vend. 15, 45).

256. 𑀓𑀢𑀫𑀸𑀮 (str. b.), 𑀓𑀫𑀸𑀮 (w. b.) how much; 𑀓𑀲𑀸𑀮 mas. nom. sing. (in what capacity, what was his position) Y. 19, 20; Y. 20, 4; 𑀏𑀓𑀢𑀫𑀸𑀮 mas. acc. sing.; 𑀓𑀫𑀸𑀮 neut. nom. and acc. sing.; 𑀓𑀢𑀫𑀸𑀮 nom. plu. Comp. Per. چند

Note.—𑀓𑀢𑀫𑀸𑀮 = orig., 𑀓𑀢𑀫𑀸 + 𑀮.

CHAPTER VIII.—THE VERB.

257. The crude forms of the verbs are either primitive or derivative. The primitive forms are the roots, which require some change or addition before the inflectional terminations can be affixed. The derivative verbs are the Frequentative or Intensive, the Desiderative, the Denominative and the Causal.

258. Verbs have three numbers: singular, dual and plural; and in each number three persons: first, second and third. The dual number denotes, as it does in declension, 'two'; its forms are rare. The terminations which denote the persons in the different numbers are called **personal terminations.**

259. Primitive roots are conjugated in three voices, *viz.*—

(*a*) In the **Parasmaipada,** *i.e.*, 'active voice' (literally 'voice or step for another').

(*b*) In the **Atmanepada,** *i.e.*, 'reflective voice' (literally 'voice or step for one's self').

(*c*) In the **Passive** voice.*

260. The Parasmaipada implies that the action of the verb tends to a person or thing other than the agent (objective). The Atmanepada expresses that the action of the verb is confined to the agent (subjective). In other words, "the Parasmaipada may be said to be used, when the fruit or consequence of the action expressed by the verb accrues to a person or thing other than the agent; whereas the Atmanepada is employed when the fruit or consequence of the action expressed by the

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* Comp. Dr. Kielhorn's Sanskrit Grammar, 3rd Ed., p. 78.

verb accrues to the agent ;" *e. g.*, rt. 𐬯𐬀𐬎𐬎 to ask ; 𐬯𐬀𐬎𐬎𐬀𐬢𐬀 (Parasmai.) he asks (for somebody else) ; 𐬯𐬀𐬎𐬎𐬀𐬢𐬀𐬌 (Atmane.) he asks (for himself) ; 𐬯𐬀𐬎𐬎𐬁 (Parasmai.) do thou (for some body else) ; 𐬯𐬀𐬎𐬎𐬀𐬌 (Atmane.) do thou (for thyself).

This rule is, however, by no means universally valid, and the right use of the two *padas* (*viz.*, Parasmai. and Atmane.) can only be learnt by a long and careful study of the Avesta literature.

261. Many roots throughout all tenses and moods are conjugaed both in the Parasmaipada and in the Âtmanepada ; some only in the Parasmaipada ; others again in the Atmanepada.

"The Parasmaipada and Atmanepada are formally distinguished by two sets of personal terminations, one of which is added in the Parasmaipada, whereas the other set is always added in the Atmanepada."*

262. The conjugation of the verb comprises eight forms, partly tenses and partly moods. These are the present (including the present subjunctive), the imperfect† (including the imperfect subjunctive), the imperative, the potential, the future, the perfect, the aorist, and the precative or benedictive. Of these, the first four, *viz.*, the present, the imperfect, the imperative and the potential are called **conjugational tenses and moods**, or, according to Dr. Kielhorn, **special tenses,** because the personal terminations of these four forms are very seldom attached directly to the crude form of a primitive root. In most cases they are added to special inflective bases derived from the root. While the last four, *viz.*, the future, the perfect, the aorist and the precative are called **non-conjugational**, or, according to Dr. Kielhorn, **general tenses**, because their base is formed according to one general rule for all verbs of whatever conjugation ; in other words, all verbs of whatever class in these tenses are, as it were, of one common conjugation.

Observation.—In the future, the perfect, the aorist and the precative, the formation of the passive voice is generally the same

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* Comp. Dr. Kielhorn's Sans. Grammar, 3rd Ed., pp. 78-79.

† Also called the First Preterite.

as that of the Atmanepada or reflective voice, while in the first four tenses and moods, the formation of the Atmanepada differs from that of the passive, as will be seen hereafter.

Ten Classes of Conjugation.

263. Before the personal terminations are affixed to roots, "an inflective special base must be formed out of the root. Ten different rules are, therefore, propounded for forming verbal bases out of roots in the first four tenses and moods. All verbs are, for this reason, arranged under ten classes, as they follow one or the other of these rules. In the non-conjugational tenses there is only one general rule for forming the base."*

Formation of the Special Base in the Ten Classes.

264. Special base of roots of the First Class.—Change the vowel of the root to its guṇa equivalent before every termination of the four tenses and moods, and affix ـد; *e. g.*, rt. ﻉﻝﻉ, unchangeable special base ﻉﻝﻉـد; rt. ﻝﻉ, unchangeable special base ﻝﻉـد&c. Comp. Sans. unchangeable special base बोध (rt. बुध्). Similarly, भव (rt. भू); सर्प (rt. सृप्).

Note 1.—Sometimes, though rarely, the radical vowel is changed to its vṛiddhi equivalent; *e. g.*, ﻭﻉﻉـد, ﻭﻉﻉـﻟـد (rt. ﻉﻝﻉ); ﻣـﻟـﻉـد (rt. तक्ष्) ; ﻣـﻟـﻉـﻉـد (rt. ﻝـد)

Note. 2.—This affixal ـد is generally lengthened before any termination beginning with ـ or ـ; *e. g.*, ﻝـدـﻉـد, ﻝـدـﻉـﻝـﻟـد (orig., ﻝـدـﻉـد + ﻝـدـﻟـد); ﻉـﻉـد (orig., ـد + ـد), &c.

265. Special base of roots of the Second Class.—Change the radical vowel to its guṇa equivalent before the **strong terminations** only. Before all the other terminations the original vowel of the root must be retained; *e. g.*, rt. ﻡـﻝـﻍ; special weak base ﻡـﻝـﻍ;

* Comp. Professor Sir Monier William's Sanskrit Grammar, 2nd Ed., p. 110.

strong base ೭ಾಽ೬. Comp. Sans. weak base इ; strong base ए (rt. इ to go); weak base विद्; strong base वेद् (rt. विद् to know).

266. It should be noted that the **strong terminations** are those of the present and imperfect singular of the three persons of the Parasmaipada, of the imperative first person singular, dual and plural of the Parasmaipada and the Atmanepada, and the imperative third person singular of the Parasmaipada.

Note.—Sometimes, though rarely, the terminations of the present third person singular, and first person plural of the Atmanepada, and of the imperfect third person singular of the Atmanepada, cause the vowel of the root of the second class to be strengthened; *i. e.*, changed to its guṇa equivalent; *e. g.*, ಇಂಗುತ್ತದೆ (rt. ಇದ್), ಇಂಗುತ್ತಿದ್ದನು Geld., ಇಂಗುತ್ತಿದ್ದೆವು, ಇಂಗುತ್ತಿದ್ದರು (rt. ಇಂದ್); ಇಂಗುತ್ತಿರು (rt. ಇಂಗ್); ಇಂಗುತ್ತಿರುವೆನು (rt. ಇಂಗು)

267. Special base of roots of the Third Class.—Reduplicate the root.* Before the strong terminaticns the radical vowel is generally guṇated; *e. g.*, rt. ನೋಡ್ to see; special weak base ನಲ್ವಡ್; strong base ನೋಡಲ್ವಡ್.—Comp. Sans. weak base जुहु; strong base जुहो, (rt. जु to sacrifice).

Note.—Reduplication consists in the doubling of a root according to certain rules. That portion of a reduplicated form which is prefixed to the root is called the reduplicative syllable; *e. g.*, ಪಪ in ಪಪಚನ, ಪಪ್ಪ in ಅಕ್ಕಪಕ್ಕಪ್ಪ, ಕಕ in ಕಕಸ, &c. Prepositions prefixed to reduplicated verbal forms take their places before the reduplicative syllable; *e. g.*, ಅಲ್ಲಲ್ಲಿ ಬಿಕ್ಕಿಬಿಕ್ಕಿ (rt. ಬಿಕ್ಕು); ಅಲ್ಲಿಲ್ಲಿ ಹೊಯ್ದಾಡುವಿಕೆ (rt. ಹೊಯ್ದಾಡು); ಅಲ್ಲಲ್ಲಿ ಮುಸುಮುಸುಕು (rt. ಮುಸುಕು)

268. Special base of roots of the Fourth Class.—Affix ದು to the root, the vowel of which is left unchanged; *e. g.*, rt. ಕಾಣ್, unchangeable special base ಕಾಣದು; rt. ಕೆಡೆ, unchangeable

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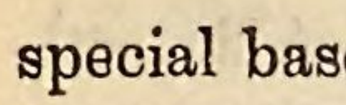
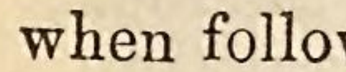
* For a list of reduplicated forms, see pp. 168-171.

special base  . Comp. Sans. unchangeable special base तुष्य (rt. तुष्). Similarly, दीव्य (rt. दीव्); सिध्य (rt. सिध्).

Note.—This affixal , when followed by the termination ending in or , is generally changed to , but when followed by ,  or , to .

269. Special base of roots of the Fifth Class.—Affix to the root. Before the strong terminations (see p. 164) is guṇated, *i. e.*, changed to ; *e. g.*, rt. , special weak base ; strong base . Comp. Sans. weak base सुनु strong base सुनो (rt. सु); weak base धुष्णु ; strong base धुष्णो (rt. धुष्).

270. Special base of roots of the Sixth Class.—Affix to the root, the vowel of which remains unchanged ; *e. g.*, rt. , unchangeable special base . Comp. Sans. unchangeable special base तुद (rt. तुद्).

Note.—This affixal , when followed by the termination , , or , is lengthened, *i.e.*, changed to .

271. Special base of roots of the Seventh Class.—Insert before the final radical in the strong terminations (see p. 164) and or in all the others ; *e.g.*, rt. ; special strong base ; special weak base . Comp. Sans. special strong base युनज् ; special weak base युञ्ज् (rt. युज्).

272. Special base of roots of the Eighth Class .—Affix to the root ; is guṇated before the strong terminations only (see p. 164); *e. g.*, rt. ; special weak base ; special strong base . Comp. Sans. weak base तनु ; strong base तनो (rt. तन्).

Observe that the root ends in a consonant, especially in ; *e. g.*, rt. , rt. , rt. Sans. गुण्, to multiply.

273. Special base of roots of the Ninth Class.—Affix ـنـ (sometimes, ـنا*) to the root before all the terminations ; *e. g.*, rt. ـلا unchangeable special base ـنـلا. similarly, ـنـ (rt. ـ). In Sanskrit the weak base is formed by adding नी (changeable to णी), and the strong one by ना (changeable to णा) to the root ; *e. g.*, special weak base क्रीणी, strong base क्रीणा (rt. क्री).

Note.—This affixal ـنـ is always vṛiddhied, *i.e.*, changed to ـنا before the termination ـ, ـنـ, ـنـ or ـنـ. *e. g.*, ـنا, ـنـلا, &c.

274. Special base of roots of the Tenth Class.—Affix ـنـنـ to the root ; *e. g.*, rt. ـ, unchangeable special base ـنـنـ. Comp. Sans. special base गणय (rt. गण् to number).

The root undergoes the following changes:—

(*a*). A penultimate short vowel is generally guṇated ; *e. g.*, ـنـ (rt. ـ); ـنـ (rt. ـ); ـنـ (rt. ـ).

(*b*). A final vowel is mostly changed to its vṛiddhi form ; *e. g.*, ـنـ (rt. ـ); ـنـ (rt. ـ).

(*c*). A penultimate ـنـ is optionally lengthened ; *e. g.*, ـنـ (rt. ـ); ـنـ (rt. ـ)

(*d*). The root remains unchanged when it contains more than two consonants ; *e. g.*, ـنـ (rt. ـ); ـنـ (rt. ـ), &c.

275. Some roots form their special base in two ways, *i.e.*, in two different classes ; *e. g.*, rt. ـ to hide, to protect ; ـنـ

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* Especially in the singular ; *e. g.*, ـنـ, ـنـ.

1st class; 𐬵𐬌𐬎𐬀𐬙 6th class. To which class or classes a root belongs can be known from a long and regular course of study of the Avesta language.

Comp. Sans. roots यु (to join) and क्रम् (to go). The former belongs to the second and to the ninth class; and the latter, to the first and to the fourth class—Dr. Kielhorn.

276. From this it will be clearly seen, that the special base of roots of the first, fourth, sixth, ninth and tenth classes (*i.e.*, of those classes in which the special base ends in 𐬌) remains, with some slight modifications, *unchanged* throughout all the forms of the conjugational tenses and moods in Parasmaipada and Atmanepada; hence it is called the *unchangeable special base*. The special base of roots of the remaining five classes has generally two forms, *a strong base* and *a weak base*. The strong base is used in the strong terminations mentioned above (see p. 164), the weak base in the weak terminations. This base is called the *changeable special base*.* *E. g.*

Note.—In Sanskrit the characteristic mark of the ninth class is as aforesaid, नी, which in the strong base is changed to ना; *e. g.*, rt. यु; weak base युनी; strong base युना.

Rt. 𐬵𐬎𐬌 2nd class, 'to praise'; special weak base 𐬵𐬎𐬌; special strong base 𐬄𐬵𐬎𐬌.

Rt. 𐬋𐬌𐬐 5th class, 'to do'; special weak base 𐬵𐬋𐬌𐬐; special strong base 𐬄𐬵𐬋𐬌𐬐.

Rt. 𐬛𐬌𐬌 7th class, 'to know'; special weak base 𐬛𐬌𐬌 or 𐬛𐬌𐬵𐬌; special strong base 𐬛𐬵𐬌𐬌.

Rt. 𐬄𐬵𐬎 8th class, 'to extend'; special weak base 𐬵𐬄𐬎; special strong base 𐬄𐬵𐬄𐬎.

In roots of the 3rd class the radical vowel is guṇated in the special strong base; *e. g.*, 𐬉𐬵𐬌𐬎𐬀𐬙 (rt. 𐬉𐬌 to see).

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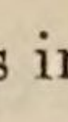
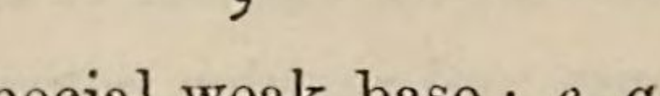
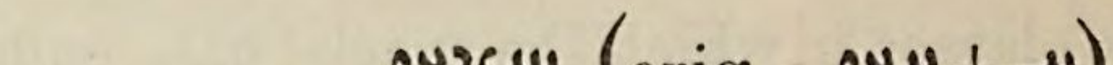
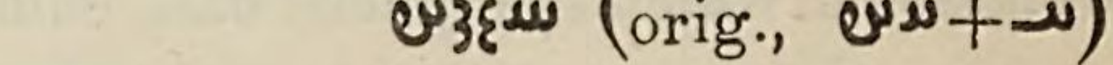
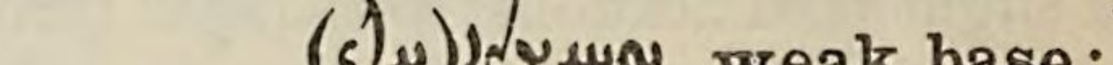
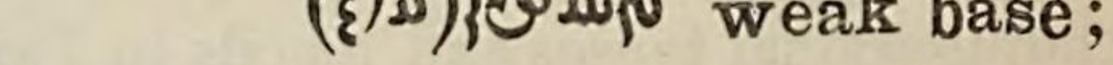
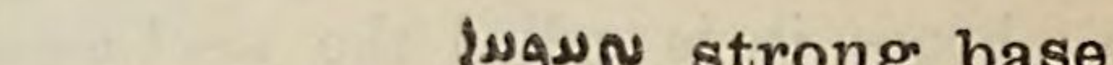
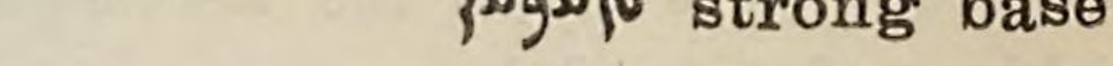
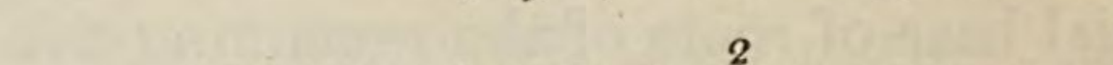
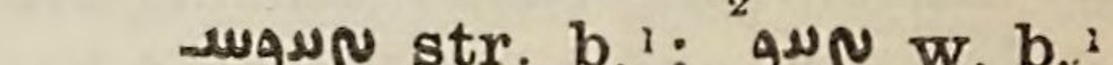
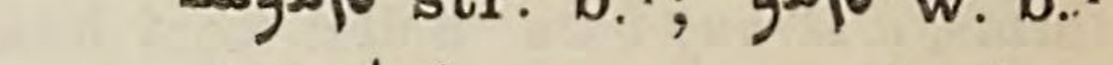
* Comp. Dr. Kielhorn's Sanskrit Grammar, 3rd Ed., p. 90.

When the root ends in  the final vowel is either shortened or dropped in the special weak base; *e. g.*,  (rt. to leave); (redupl. weak base , rt. to give).

277. Alphabetical list of reduplicated forms of roots.

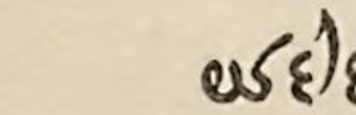
Roots.	*Reduplicated Forms.*
to be	 (orig.,)
to love	 weak base; strong base
to love	str. b.[1]; [2] w. b.[1]
to do	 w. b.;
to propitiate	 [3] [4]
to go	str. b.; w. b.
to be awake	 , [5]
to bewail	 Y. 32, 13.
to hold	
to pay the penalty for	 str. b.; w. b.
to know	 str. b.; w. b.

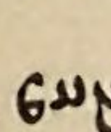
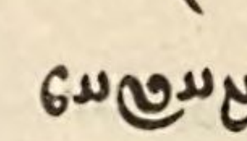
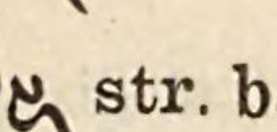
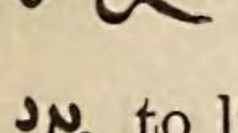
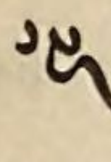
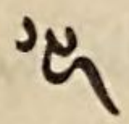
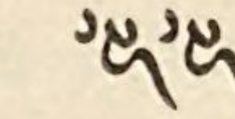
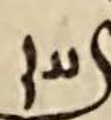
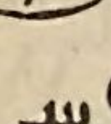
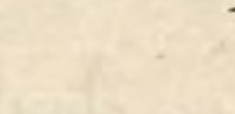
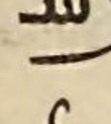
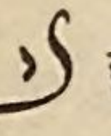
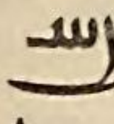
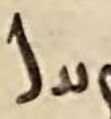
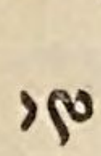
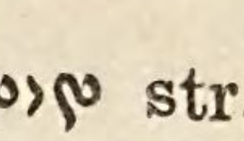
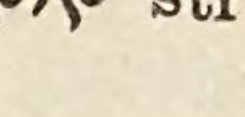
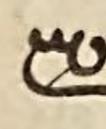
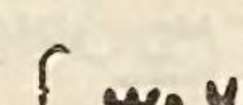
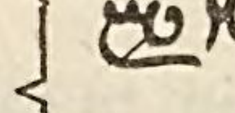
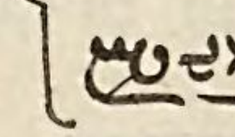
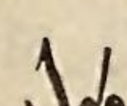
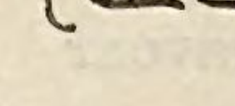
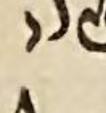
[1] **w. b.**, *i. e.*, weak base; **str. b.**, *i. e.*, strong base.

[2] In ; see Yt. 13, 24. 40.

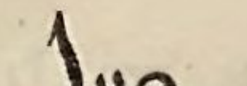
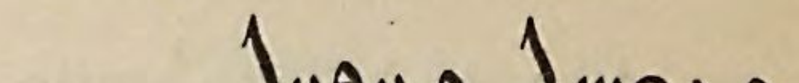
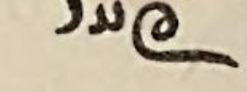
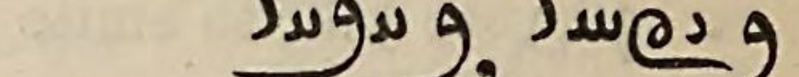
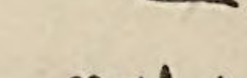
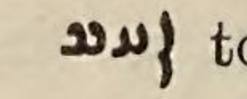
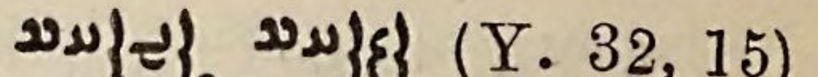
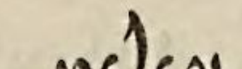
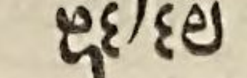
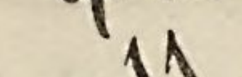
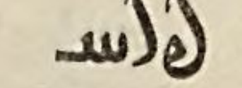
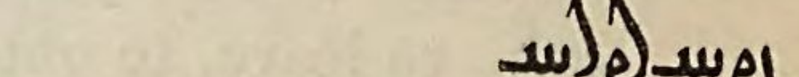
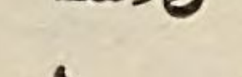
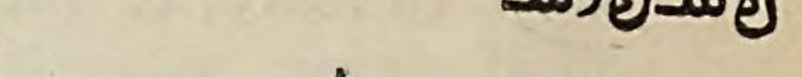
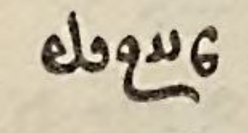
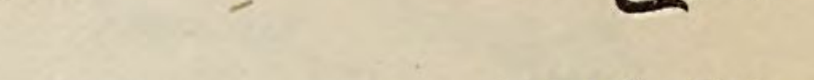
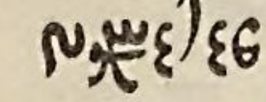
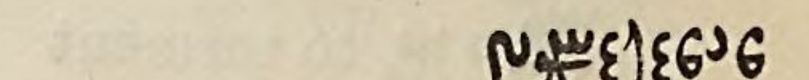
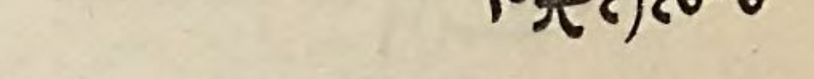
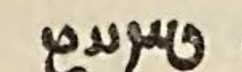
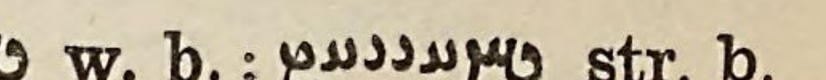
[3] In pres. partic. mas. nom. sing. (see Yt. 13, 24).

[4] In desider. pres. partic. mas. nom. sing. (see Y. 32, 8).

[5] In  Geld. (see Yt. 10, 141).

Roots.	*Reduplicated Forms.*
 to kill, to smite	 str. b.;  w. b.
 to go	str. b.; w. b.
 to live	Y. 39, 1.
 to solicit	 Vend. 15, 13.
 to bring forth	
 to leave, to obtain	
 to invoke, to worship by offering	
 to invoke, to call	
to remove, to pass over	
 to be able	str. b.; w. b.
 to mould, to fashion	
 to torment	 str. b.;  w. b.
 to nourish	
to tear	 *
to create, to give	 str. b.  w. b.;
 to hold fast	 Y. 44, 15.
 to see	w. b.; str. b.
to see	

* *E. g.*, inten. pot. 3 sing. (Vend. 18, 38).

Roots.	*Reduplicated Forms.*
 to hold	
 to perish, to disappear	 (Y. 32, 15)
 to remove, to cleanse	* str. b.
 to fight	 str. b.; w. b.
 पृत् to fight	†
 (akin to) to fill	
 to carry	w. b.; str. b.
 to fear	
 to be	 w. b.; ‡ str. b.
to think	
(orig., मष्क्) to approach	
 to kill, to cause, to perish	
to endeavour	 w. b.; str. b.
 to be glad	 Yt. 13, 40.
to wound	 Y. 47, 4.
 to empty	 §

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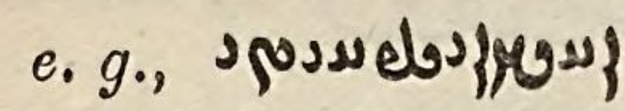
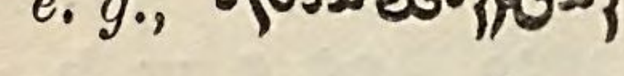
* Mark the guṇating of the vowel of the reduplicative syllable; *e. g.*,  Yt. 8, 43.

† In  Yt. 10, 8. Comp. Sans. पृतना battle.

‡ in Wester., (Geld.) Yt. 13, 2; in Yt. 13, 150.

§ Mark the lengthening of the vowel in the reduplicative syllable.

Roots.	*Reduplicated Forms.*
𐬀𐬛𐬀 to ooze out, to die	𐬛𐬁𐬀𐬛𐬀[1]
𐬀𐬛𐬁 to grow	𐬛𐬁𐬀𐬛𐬁[1] w. b.; 𐬛𐬁𐬀𐬛𐬌𐬁 str. b.
𐬵𐬀𐬛𐬌 to speak	𐬵𐬀𐬛𐬌𐬌 w. b.; 𐬵𐬀𐬛𐬛𐬌 str. b.
𐬵𐬀𐬛 to smite	𐬵𐬀𐬛𐬌 w. b.; 𐬵𐬀𐬛𐬛 str. b.
𐬵𐬀𐬛𐬎 to know	𐬵𐬀𐬎[2], 𐬵𐬀𐬛𐬛𐬎[2]
𐬵𐬀𐬌𐬛𐬛 to be, to enter	𐬵𐬀𐬌𐬛𐬛
𐬵𐬀𐬱𐬀𐬱𐬀 to work	𐬵𐬀𐬱𐬛𐬀𐬱𐬀
𐬵𐬀𐬱𐬀𐬱𐬀 to serve, to attend	𐬵𐬀𐬌𐬛𐬀𐬱𐬀[3]
𐬐𐬁𐬐𐬁 to go	𐬐𐬁𐬐𐬁
𐬱𐬀𐬵𐬵𐬛 to stand	𐬱𐬀𐬵𐬵𐬛[4]
𐬛𐬛𐬀𐬛𐬛 to watch	𐬛𐬛𐬀𐬛𐬛𐬌𐬛𐬛
𐬛𐬀𐬁 to hear	𐬛𐬛𐬀𐬁[5]
𐬵𐬛𐬀𐬛 to obtain, to become worthy	𐬵𐬛𐬀𐬛𐬛
𐬵𐬛𐬀𐬁 to guard	𐬵𐬛𐬀𐬛𐬁[6]

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[1] Mark the lengthening of the vowel in the reduplicative syllable.

[2] Gâthâ form 𐬵𐬀𐬛𐬛𐬎, *e. g.*, 𐬵𐬀𐬛𐬛𐬎𐬵𐬀𐬛𐬀𐬐𐬀 Y. 30, 8; 𐬵𐬀𐬎 (orig., 𐬵𐬀𐬛𐬛+𐬵𐬀𐬛𐬎, 𐬛𐬛 being dropped).

[3] See Y. 45, 8 (𐬵𐬀𐬌𐬛𐬱𐬀𐬱𐬀 desiderative form).

[4] Also 𐬱𐬀𐬵𐬵𐬛 (𐬛 being dropped, 𐬵 changed to 𐬱); *e. g.*, 𐬱𐬀𐬵𐬵𐬛𐬱𐬀𐬵𐬵𐬛𐬀𐬐𐬀 (orig., 𐬱𐬀𐬵𐬵𐬛𐬛𐬱𐬀𐬵𐬵𐬛𐬀𐬐𐬀).

[5] Sometimes, though rarely, 𐬛𐬛𐬀𐬛𐬛𐬁; *e. g.*, 𐬛𐬛𐬀𐬛𐬛𐬁𐬵𐬀𐬱𐬀𐬱𐬀𐬐𐬀 Wester. Yt. 14, 21.

[6] *Vide* 𐬛𐬛𐬀𐬁𐬛𐬛𐬌𐬛𐬛𐬁𐬛𐬛𐬀𐬐𐬀 Y. 58, 4 (orig., 𐬛𐬛𐬀𐬁+…𐬛𐬛𐬌𐬛𐬛𐬁…).

☞ It should be observed that *all these* roots are not of the third class. The major portion of the reduplicated forms given above is such as is used in the perfect, intensive, frequentative and desiderative verbs.

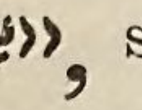
278. It will be seen from these reduplicated forms that—

(1) An unaspirate letter of a root is, in its reduplicative syllable, represented by the corresponding unaspirate letter; *e. g.*, , reduplic. . Comp. Sans. rt. छिद् to split, reduplic. चिच्छिद्.

(2) A guttural by the corresponding palatal (guttural aspirate by palatal unaspirate); *e. g.*, rt. , reduplic. . Comp. Sans. rt. कम् to love, reduplic. चकम्.

(3) When a root commences with two consonants, only the first consonant in its unaspirate form is generally repeated in the reduplicative syllable; *e. g.*, rt. , reduplic. ; rt. , reduplic. . Comp. Sans. rt. भाज् to shine, reduplic. बभ्राज्.

(4) and substitute in the reduplicative syllable; *e. g.*, rt. , reduplic. ; rt. , reduplic. , or *

279. It should also be noted that the reduplicated forms, in which the radical vowel is guṇated, are generally strong bases; *e. g.*, weak base  , strong base ; weak base , strong base ; weak base , strong base ; weak base , strong base ; weak base , strong base , &c.

Comp. Sans. special weak base जुहु; special strong base जुहो (rt. हु to sacrifice).

The occasional omission of the radical marks the weak base; *e. g.*, strong base , , weak base ,

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* Comp. Dr. Keilhorn's Sans. grammar, 3rd Ed., pp. 80-81.

; strong base , weak base ; strong base

, weak base , &c.

Terminations of Conjugational Tenses and Moods.

280. Present Tense—Parasmaipada.

	Singular.	*Dual.*	*Plural.*
1	मि	[1] वस्	[2] मस्; मसि Ved.
2	[3] सि	थस्[4]	, [5] थ
3	ति	तस्	, [6] अन्ति

281. Present Tense—Atmanepada.

	Singular.	*Plural.*
1	[7] ए	(से) [8] , महे

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[1] *E. g.*, (2nd class) see Y. 46, 16.

[2] In the Gâthâ dialect, , ; *e. g.*, ; (Y. 46, 9); rt. ऊह् to understand.

[3] Changeable to (according to para. 45). [Per. Du.

[4] Mark in (Yt. 8, 22), used in the 3rd

[5] Only in rare instances; *e. g.*, ,

[6] Only where the special base ends in ; *i.e.*, in verbs of the 1st, 4th, 6th, 9th and 10th classes.

[7] Sometimes, especially in the Gâthâ dialect, the final is changed to ; *e. g.*, ,

[8] *E. g.*, ;

	Singular.	*Plural.*
2	[1] 𐬯𐬎 से	[2] 𐬯𐬌𐬌𐬎 (Gâth.) ध्वे
3	𐬯𐬀 ते	𐬯𐬀𐬱𐬌, [3] 𐬯𐬀𐬱 अन्ते

Note.—The present subjunctive is formed by inserting 𐬌 between the special base and the personal termination. Comp. in Sans. the pres. subjunc. base दोह from दुह् 2nd class; भवा from भू 1st class; तुदा from तुद् 6th class; युनज from युज् 7th class.

282. Imperfect Tense—Parasmaipada.

	Singular.	*Dual.*	*Plural.*
1	𐬀 अम्	[4] 𐬬𐬌 व	𐬬𐬀 म
2	[5] 𐬎 स्		𐬬𐬌 त
3	𐬌 त्	[6] 𐬀𐬌𐬌	[7] 𐬌, 𐬌𐬍 अन्

[1] Changeable to 𐬯𐬎𐬎 (according to para. 45).

[2] 𐬯𐬌𐬌𐬎𐬨𐬀𐬌𐬎𐬌𐬎𐬌 desiderat. 2 plu. Atmane. You desire to hold fast (rt. 𐬨𐬀𐬌𐬎) see Y. 48, 7; 𐬯𐬌𐬌𐬌 𐬎𐬌𐬎𐬀𐬱𐬀𐬌𐬎 pres. 2 plu. Atmane. Ye slay (rt. 𐬎𐬀𐬌𐬎, 𐬯𐬱𐬀𐬌𐬎) Y. 53, 6.

[3] Only where the special base ends in 𐬌 *i.e.*, in verbs of the 1st, 4th, 6th, 9th and 10th classes; and the termination 𐬯𐬌𐬯𐬱 is used before the enclitic particle 𐬌𐬯; *e. g.*, 𐬎𐬌𐬯𐬱 𐬌𐬯𐬌𐬯𐬱𐬌𐬯, 𐬌𐬯𐬌𐬯𐬱𐬌𐬯𐬱𐬌𐬯

[4] *E. g.*, 𐬬𐬌𐬌𐬬𐬌𐬌𐬍 (rt. 𐬌𐬍 6th class; 𐬬𐬌𐬌 + 𐬬𐬌𐬌𐬍 = 𐬬𐬌𐬌𐬬𐬌𐬌𐬍) see Yt. 15, 40.

[5] Changeable to 𐬰 (according to para. 39).

[6] Mark Sans. तम् 2nd Per. Dual; *e. g.*, अभवतम्.

[7] Only where the special base ends in 𐬬 *i.e.*, in verbs of the 1st, 4th, 6th, 9th and 10th classes; in the rest of the classes, 𐬍 is suffixed.

283. Imperfect Tense—Atmanepada.

	Singular.	*Dual.*	*Plural.*
1	ऽ इ		[1]ऽलऽऽ महि, ऽवऽऽ (Gâth.)
2	[2]ऽस		ऽइऽल ध्वम्
3	[3]ऽऽ त	ऽऽऽस, ऽऽऽस	ऽऽऽस, [4]ऽऽऽ अन्त.

Note.—The imperfect subjunctive is formed by inserting ऽस between the special base and the personal termination. Comp. Sans. भवात् from rt. भू 1st cl., दोहत् from rt. दुह् 2nd cl., &c.

284. Imperative Mood—Parasmaipada.

	Singular.	*Plural.*
1	[5]ऽअस आनि	ऽइस आम
2	no termination (in the 1st, 4th, 6th, 9th and 10th conjugational classes); ऽहि, ऽधि (in all the others) धि	ऽऽ त
3	ऽऽ तु	ऽऽऽस, [4]ऽऽऽ अन्तु

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[1] *E. g.*, ऽवऽऽइऽऽल (Y. 32, 2); ऽवऽऽऽइऽऽल (Y. 35, 3). Also ऽवऽऽ; *e. g.*, ऽऽऽवऽऽऽऽऽ Y. 35, 3.

[2] Changeable to ऽऽस (according to para. 45).

[3] In the Gâthâ dialect, though rarely, ऽस; *e. g.*, ऽसऽऽऽऽ گریست cried aloud (rt. ऽऽऽ).

[4] Only where the special base ends in ऽ.

[5] In some rare instances, especially in the second class ऽअ instead of ऽअस is affixed; *e. g.*, ऽअऽऽऽऽ, ऽअऽऽऽ (orig., ऽअ+ऽस 2nd cl.; also ऽअऽस). Verbs of the fourth and tenth classes generally substitute ऽअ for ऽअस; *e. g.*, ऽअऽऽऽऽ, ऽअऽऽऽऽऽ, ऽअऽऽऽऽ &c.

285. Imperative Mood—Atmanepada.

	Singular.	*Plural.*
1	𐬀𐬌𐬎 ऐ	𐬀𐬭𐬌𐬎𐬎 आमहै
2	[1]𐬎𐬌𐬎, [2]𐬎𐬌𐬌 स्व	[3]𐬴𐬀, 𐬴𐬌𐬎𐬀 ध्वम्
3	𐬴𐬌𐬀 ताम्	𐬴𐬌𐬀𐬎𐬎, [1]𐬴𐬌𐬀𐬌 अन्ताम्

286. Potential Mood—Parasmaipada.

	Singular.	*Plural.*
1	𐬴 (in the 1st, 4th, 6th, 9th and 10th conjugational classes); 𐬴𐬌𐬎 (in the rest of the classes).	𐬎𐬴 (in the 1st, 4th, 6th, 9th and 10th conjugational classes); 𐬎𐬎𐬴𐬎 (in the rest of the classes).
2	𐬎𐬴 (in the 1st, 4th, 6th, 9th and 10th conjugational classes); 𐬴𐬎𐬎, 𐬭𐬴 (in the rest of the classes).	𐬎𐬀𐬎 (in the 1st, 4th, 6th, 9th and 10th conjugational classes); 𐬎𐬀𐬎𐬎𐬎 (in the rest of the classes).
3	𐬌𐬎 (in the 1st, 4th, 6th, 9th and 10th conjugational classes); 𐬌𐬎𐬎𐬎 (in the rest of the classes).	𐬀𐬎𐬎 (in the 1st, 4th, 6th, 9th and 10th conjugational classes); 𐬀𐬌𐬎𐬌, 𐬴𐬀𐬎𐬎 (in the rest of the classes).

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[1] Only when the special base ends in 𐬎.

[2] Changeable to 𐬎𐬌𐬌 (according to para. 45).

[3] 𐬴𐬀, which is used in the Gâthâ dialect only, is not a separate verbal termination, but an abridged form of 𐬴𐬌𐬎𐬴 (orig., 𐬴𐬎𐬌𐬴) by the dropping of 𐬎; or rather the euphonic change of 𐬎𐬌 to 𐬀 before the final 𐬴 (*see para.* 48); *e. g.*, -𐬌𐬭𐬀𐬴, 𐬀𐬴𐬀𐬵, 𐬀𐬴𐬀𐬎𐬴𐬀𐬵, 𐬀𐬴𐬀𐬎𐬎; 𐬀𐬴𐬀𐬌𐬎𐬴𐬀𐬵𐬎𐬎 (rt. 𐬎𐬀𐬵).

Note.—𐬎𐬀 3rd Per. Dual; *e. g.*, 𐬎𐬀𐬨𐬀𐬌𐬌𐬀𐬵 (Yt. 19, 82). 𐬎𐬀𐬨𐬀𐬌𐬌𐬌𐬀𐬌𐬌𐬀𐬵 (Yt. 19, 82); 𐬎𐬀𐬵𐬌𐬌𐬀 (rt. 𐬌𐬀𐬵 to create).

287. Potential Mood—Atmanepada.

	Singular.	*Dual.*	*Plural.*
1.	[1] 𐬌𐬌𐬵		[2] 𐬌𐬌𐬀𐬌𐬀
2.	𐬵𐬀𐬌, 𐬵𐬀𐬌𐬵		𐬎𐬀𐬵𐬌𐬀
3.	𐬵𐬀𐬌, 𐬵𐬀𐬌𐬵, [3] 𐬵𐬀𐬌𐬌𐬌	𐬵𐬀𐬌 / [4] 𐬵𐬀𐬌	[5] 𐬵𐬀𐬨𐬌𐬌𐬌 (in the 1st, 4th, 6th, 9th and 10th conjugational classes; 𐬵𐬀𐬌𐬌𐬌, 𐬵𐬀𐬌𐬌𐬌 (in the rest of the classes).

Note 1.—Terminations beginning with consonants may be called **consonantal terminations,** those beginning with vowels, **vowel terminations.**

Note 2.—The above-mentioned verbal terminations invariably lengthen their final vowels in the Gâthâ dialect.

Caution.—When final letters of special bases of different kinds of verbs meet with initial letters of personal terminations, the rules of euphonic changes (*Sandhi*) must be observed.

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[1] See 𐬌𐬌𐬵𐬌𐬀𐬵_𐬨𐬌𐬌𐬵𐬌𐬌𐬌 (8th class) Y. 19, 7; rt. 𐬨𐬌𐬌.

[2] Gâthâ form 𐬌𐬌𐬀𐬌𐬀; *e. g.*, 𐬌𐬌𐬀𐬌𐬀𐬵𐬨𐬌𐬌𐬀𐬌𐬀_𐬌𐬀𐬌𐬀𐬌𐬀𐬌 (rt. 𐬌𐬀𐬵) Y. 58, 6; 𐬌𐬌𐬀𐬌𐬀𐬵𐬨𐬌𐬌𐬀𐬌𐬀 (rt. 𐬌𐬀𐬵) Y. 28, 5.

[3] A rare termination; *e. g.*, 𐬌𐬌𐬀𐬨𐬌𐬌𐬌𐬌 (3rd class); see Afringân Gâhâmbâr, para. 4.

[4] *E. g.*, 𐬌𐬌𐬀𐬌𐬀𐬵𐬨𐬌𐬌 (Vend. 8, 10); 𐬌𐬌𐬀𐬌𐬀𐬵𐬨𐬌𐬌𐬀𐬌𐬀_𐬌𐬀𐬌𐬀𐬌𐬀𐬌 Geld. Yt. 13, 3); 𐬌𐬌𐬀𐬌𐬀𐬌𐬌𐬀𐬌𐬌𐬀𐬵 ... 𐬌𐬌𐬀𐬌 Y. 44, 15 (rt. 𐬌𐬌𐬀𐬵-𐬌𐬌𐬌 to meet).

[5] *E. g.*, 𐬌𐬌𐬀𐬌𐬌𐬌𐬌

Conjugation of Verbs.

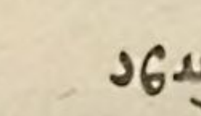
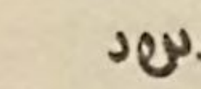
288. It should be noted that all the verbal forms given in the following paradigms do not actually exist in the Avestaic writings. Some of these are inserted with the sole object of giving help and facility to students in learning the grammar. As already mentioned, the Avesta literature being not so extensive as the Sanskrit is, only certain forms are found of different conjugations; the duals are fewer still. The examples of verbal forms given below each paradigm are such as are *actually* met with in the sacred writings.

Paradigms of the First Conjugation.

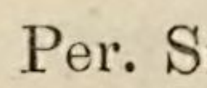
Root to carry—First Class.

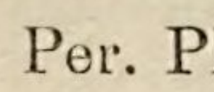
Unchangeable special base

289. Present Tense—Parasmaipada.

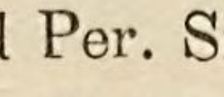
	Singular.	*Dual.*	*Plural.*
1.			
2.			
3.			

290. Other verbal forms of the same:—

1st Per. Sing.—  , , . In the Gâthâ dialect, is sometimes dropped; *e. g.*, , , , , (rt. to solicit).

1st Per. Plu.—  , (Gâth.)

2nd Per. Sing.—, , , , ,

2nd Per. Plu.—  , (rt. to discern); , (rt. to know);

3rd Per. Sing.—[illegible] (rt. [illegible]); [illegible]

3rd Per. Dual.—[illegible]

3rd Per. Plu.—[illegible] Y. 45, 7; [illegible] (rt. [illegible]); [illegible] (rt. [illegible]); [illegible] (rt. [illegible] रुध् to grow); [illegible] (also, [illegible]; rt. [illegible] Sans. घस् to eat wrongly).

291. Present Tense—Atmanepada.

	Singular.	*Dual.*	*Plural.*
1.	[illegible]		[illegible]
2.	[illegible]		
3.	[illegible]	[illegible]	[illegible]

292. Other verbal forms of the same:—

1st. Per. Sing.—[illegible]

1st Per. Plu.—[illegible]

[illegible]

2nd Per. Sing.—[illegible] (rt. [illegible] to rule).

3rd Per. Sing.—[illegible]

3rd Per. Dual.—𐬨𐬀𐬵𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀 (Y. 9, 5); 𐬨𐬀𐬵𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬎𐬀𐬎𐬀 (Yt. 13, 3) 𐬨𐬀𐬵𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬎𐬀𐬎𐬀.....𐬎𐬀𐬎𐬀 (Y. 44, 15).

3rd Per. Plu.—𐬨𐬀𐬵𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬎𐬀𐬎𐬀 (rt. 𐬎𐬀𐬎𐬀-𐬎𐬀); 𐬨𐬀𐬵𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬎𐬀𐬎𐬀,

3rd Per. Sing.—

3rd Per. Plu.—

296. Imperfect Tense—Parasmaipada.

☞ In Sanskrit, the temporal augment अ is always prefixed in the imperfect; *e. g.*, अबोधम्, अबोधस्, अबोधत्, &c. In Avesta it is rare; *e. g.*,

When one or more prepositions are prefixed to a root, the augment takes its place after the preposition or prepositions and immediately before the root; *e. g.*, (orig.,); (orig.,); (rt.). Sanskrit strictly follows the same rule; *e. g.*, उदपतत् (=उद्+अपतत्); समुदपतत्(=सम्+उद्+अपतत्), &c.

Singular.	*Dual.*	*Plural.*
1.		
2.		
3.		

297. Other verbal forms of the same:—

1st Per. Sing.— (rt.); (for);

2nd Per. Sing.—

2nd Per. Plu.—

3rd Per. Sing.— (rt.),

(rt. , to destroy); (rt. उद्-वह् to lift up).

3rd Per. Dual.— Yt. 13, 77; , Wester. Vend. 7, 53.

3rd Per. Plu.— (rt.); , , (rt. to deceive); , , (rt. to approach); , (an euphonic change of to); (rt. to destroy).

298. Imperfect Tense—Atmanepada.

	Singular.	*Plural.*
1.		
2.		
3.		

299. Other verbal forms of the same:—

1st Per. Sing.—

1st Per. Plu.— we accepted (Y. 32, 2).

3rd Per. Sing.— , (rt. to lean).

3rd Per. Dual.— (rt. to struggle, to fight) Yt. 19, 46.

3rd Per. Plu.— (rt.); (rt.); (orig., ; rt. to rule).

300. Imperfect Subjunctive.

The imperfect subjunctive is formed by inserting 𐬌 before the personal terminations of the imperfect. It is mostly used in the Parasmaipada and in the sense of (1) the imperative, (2) the aorist, (3) the future, and (4) the benedictive (or like the English auxiliaries 'may, let'); *e. g.*, 𐬨𐬀𐬌𐬭𐬀𐬌𐬨𐬀, 𐬨𐬀𐬌𐬭𐬀𐬌𐬨𐬀, 𐬨𐬀𐬌𐬭𐬀𐬌𐬨𐬀, &c. Its conjugational forms in the 3rd Per. are more frequent than those of the 1st and 2nd Per.

Note.—Comp. Ved. भरात् (Av. 𐬨𐬀𐬌𐬭𐬀 imperfect subjunctive from अभरत् 𐬨𐬀𐬌𐬭𐬀); गच्छान् (Av. 𐬜𐬀𐬌𐬙𐬙𐬀𐬌𐬯 imperfect subjunctive from अगच्छन् Av. 𐬀𐬜𐬀𐬌𐬙𐬙𐬀𐬌𐬯).—*Vide* Prof. Benfey's Sanskrit Grammar, 2nd Ed., p. 197.

301. Imperfect Subjunctive—Parasmai.

2nd Per. Sing.—𐬞𐬌𐬭𐬀𐬌𐬨𐬀 Wester. (for 𐬜𐬌𐬭𐬀𐬌𐬨𐬀) Yt. 24, 8.

3rd Per. Sing.—𐬨𐬀𐬌𐬭𐬀, 𐬨𐬀𐬌𐬭𐬀𐬌𐬯, 𐬨𐬀𐬌𐬭𐬀𐬌𐬯𐬌𐬚𐬀𐬌𐬯, 𐬨𐬀𐬌𐬭𐬀𐬌𐬯𐬌𐬚𐬀𐬌𐬯𐬌𐬚𐬀𐬌𐬯, 𐬨𐬀𐬌𐬭𐬀𐬌𐬨𐬀 (rt. 𐬨𐬀𐬭𐬀); 𐬨𐬀𐬌𐬭𐬀𐬌𐬨𐬀...𐬨𐬀𐬌𐬭𐬀𐬌𐬨𐬀, 𐬨𐬀𐬌𐬭𐬀𐬌𐬨𐬀𐬌𐬚𐬀𐬌𐬯 (rt. 𐬨𐬀𐬭𐬀𐬌𐬚); 𐬨𐬀𐬌𐬭𐬀𐬌𐬨𐬀 (rt. 𐬨𐬀𐬭𐬀); 𐬨𐬀𐬌𐬭𐬀𐬌𐬨𐬀𐬌𐬚𐬀𐬌𐬯...𐬨𐬀𐬌𐬭𐬀𐬌𐬨𐬀

3rd Per. Plu.—𐬜𐬌𐬭𐬀𐬌𐬯, 𐬨𐬀𐬌𐬭𐬀𐬌𐬯, 𐬨𐬀𐬌𐬭𐬀𐬌𐬯, 𐬜𐬌𐬭𐬀𐬌𐬨𐬀, 𐬜𐬌𐬭𐬀𐬌𐬨𐬀𐬌𐬚𐬀𐬌𐬯, 𐬜𐬌𐬭𐬀𐬌𐬨𐬀𐬌𐬚𐬀𐬌𐬯𐬌𐬚𐬀𐬌𐬯, 𐬜𐬌𐬭𐬀𐬌𐬨𐬀 (rt. 𐬜𐬌𐬭𐬀 to know); 𐬜𐬌𐬭𐬀𐬌𐬨𐬀, 𐬜𐬌𐬭𐬀𐬌𐬨𐬀𐬌𐬚𐬀𐬌𐬯...𐬨𐬀𐬌𐬭𐬀𐬌𐬨𐬀

302. Imperative Mood—Parasmaipada.

	Singular.	*Plural.*
1.	𐬨𐬀𐬭𐬀𐬌𐬨𐬀𐬌𐬚𐬀𐬌𐬯	𐬨𐬀𐬭𐬀𐬌𐬨𐬀𐬌𐬚𐬀
2.	𐬨𐬀𐬭𐬀	𐬨𐬀𐬭𐬀𐬌𐬨𐬀
3.	𐬨𐬀𐬭𐬀𐬌𐬨𐬀𐬌𐬚𐬀𐬌𐬯	𐬨𐬀𐬭𐬀𐬌𐬜𐬀𐬌𐬯

303. Other verbal forms of the same :—

1st Per. Sing.—ऐषे, ऐषि, ऐषम् Wester; -ईषे, -ईषि, -ईषम् Geld. (rt. इष् to lead); -एषे, -एषि, -एषम् (rt. इष्-इच्छ to aspire to) ऐषिषि, ऐषिषम्, ऐषिष्ये, ऐषिषीय, ऐषिषीयम्, ऐषिषीयि, ऐषिषीयम्, ऐषिष्यम्, ऐषिषीयम्, ऐषिषीयम्, ऐषिषीय

[illegible] (rt. [illegible] स्थि to cling, to lean).

2nd Per. Plu.—[illegible] Gâth. (rt. [illegible] to obtain).

3rd Per. Plu.—[illegible], [illegible] (orig., [illegible] rt. [illegible] to rule).

306. Potential Mood—Parasmaipada.

	Singular.	*Dual.*	*Plural.*
1	[illegible]		[illegible]
2	[illegible]		[illegible]
3	[illegible]	[illegible]	[illegible]

307. Other verbal forms of the same:—

1st Per. Plu.—[illegible], [illegible], [illegible], [illegible], [illegible]

2nd Per. Sing.—[illegible], [illegible], [illegible]

3rd Per. Sing.—[illegible], [illegible], [illegible], [illegible]; [illegible] (rt. [illegible] to conquer); [illegible], [illegible]

3rd Per. Du.—[illegible], [illegible], [illegible] (rt. [illegible] अव् to go).

3rd Per. Plu.—[illegible], [illegible] Geld. Yt. 11, 14 (orig., [illegible] rt. [illegible] अव् to go); [illegible] (rt. [illegible] पत् to fall down, to fly); [illegible]

308. Potential Mood—Atmanepada.

	Singular.	*Plural.*
1		[illegible]

	Singular.	*Plural.*
2		
3		

309. Other verbal forms of the same:—

1st Per. Plu.— (Y. 58, 6).

2nd Per. Sing.— ,

2nd Per. Plu.— (rt. to rejoice, to rest).

3rd Per. Sing.— , (rt. वद् to praise, to venerate).

3rd Per. Du.— Geld. (Yt. 13, 3); ... Y. 44, 15 (rt - to meet).

3rd Per. Plu.—

310. Remarks on some irregular Roots of the First Class:—

Rt. (गम् to go) changes its final to in all forms, except (Y. 30, 8); ... (Y. 44, 15) imperf. 3 du. Atmane.; (orig., +) (Y. 44, 16) and the precative forms, (*e. g.*, , , , &c.). The same root is changed to 6th cl. and also 1st cl.; *e. g.*, , , ; (the radical vowel being dropped).

Rt. (रुध् to grow) forms pres. 2 sing. Atmane. (thou growest); imperf. 3 sing. Atmane.

Rt. ತಕ್ಷ (तक्ष् to form, to fashion) lengthens its vowel in ಲಕಾರಲ, ಎಲಕಾರಲ, ಪ್ರತಿಲಕಾರಲ-ಕ್ರಿಯ, dropping the characteristic ಅ of the class in the first two forms. Comp. Sans. क्रामति (rt. क्रम् to go); गूहति (rt. गुह् to hide).

Rt. ಇಅ (अव् to go) substitutes ಮು for ಅ (the characteristic mark of the class) in ದೇವದತ್ತಇ (pres. 3 sing. Parasmai.); ದೇವದತ್ತಾಯ (pot. 3 du. Parasmai.)

Rt. ನಶ್ (Ved. नश् to attain) forms ನಶೇಮ pot. 1st Plu. Parasmai.

Rt. ಖನ (खन् to dig) forms its special base in two ways, *viz.*, ಖನಅ 1st cl. and ಖನ 2nd cl.; *e. g.*, ಪುರುಷಃ ಖನತಿ, ಖನತೇ, ಖನಂತಿ, &c., 1st cl.; ಪುರುಷಃ ಖನತಿ, ಖನತೇ, ಖನಂತಿ 2nd cl.

Rt. ಅದ್ (to eat, to drink) substitutes ಅತ್ತ in some of its forms; *e. g.*, ಅತ್ತಿ, ಅತ್ತೇ, ಅದಂತಿ, ಅತ್ತಾಮಿ, ಅದ್ಮಃ, ಅದ್ಮಸೇ, ಅತ್ತಾಸ್ಮಿ, ಅದ್ಮಹೇ.

Paradigms of the Second Conjugation.

Root ಸ್ತು To Praise—Second Class.

Special strong base ಸ್ತೌತ; Special weak base ಸ್ತು

311. Present Tense—Parasmaipada.

	Singular.	*Plural.*
1	ಸ್ತೌಮಿ	ಸ್ತುವಃ
2	ಸ್ತೌಷಿ	ಸ್ತುಥ
3	ಸ್ತೌತಿ	ಸ್ತುವಂತಿ

312. Other verbal forms of the same :—

1st Per. Sing.—ಸ್ತೌತು, ಅಸ್ತವಂ, ಸ್ತೌಯಂ Wester., ಅಸ್ತುಷಂ Geld. Y. 43, 8.

1st Per. Du.—𐬬𐬀𐬵𐬌𐬌𐬀 (rt. 𐬌𐬀𐬵 to wish) Y. 46, 16.

1st Per. Plu.—𐬌𐬀𐬵𐬌𐬀𐬌𐬀, 𐬬𐬀𐬵𐬌𐬀𐬐𐬀, 𐬬𐬀𐬵𐬌𐬀𐬐𐬁𐬀 (rt. 𐬌𐬀𐬵); 𐬬𐬀𐬵𐬌𐬁𐬐𐬁, 𐬬𐬀𐬵𐬌𐬀𐬐𐬁𐬎, 𐬬𐬀𐬵𐬌𐬀𐬐𐬁𐬌𐬁-𐬌𐬀𐬎𐬀

2nd Per. Sing.—𐬌𐬁𐬵𐬌𐬁, 𐬬𐬁𐬵𐬌𐬁 (orig., 𐬌𐬁 + 𐬌𐬀𐬵); 𐬬𐬁𐬵𐬌𐬁𐬎𐬀 Y. 43, 4 (𐬌𐬁 + 𐬎𐬀𐬎𐬀) thou guardest; 𐬌𐬁𐬌𐬀𐬎𐬀

3rd Per. Sing.— 𐬌𐬀𐬴𐬀𐬌𐬀, 𐬌𐬀𐬌𐬀 (orig., 𐬌𐬀𐬴𐬀𐬌𐬀 + 𐬀); 𐬌𐬀𐬌𐬀𐬎𐬀 (orig., 𐬌𐬀𐬴𐬀𐬌𐬀 + 𐬎𐬀); 𐬬𐬀𐬵𐬌𐬀𐬵𐬌𐬁, 𐬌𐬀𐬌𐬀𐬎𐬀, 𐬌𐬀𐬌𐬁, 𐬌𐬀𐬌𐬀𐬌𐬀𐬌𐬀𐬎𐬀 Yt. 10, 27 (rt. 𐬀-𐬵𐬁-𐬎𐬎 to blow away); 𐬬𐬀𐬵𐬌𐬀𐬎𐬀, 𐬌𐬀𐬴𐬀𐬌𐬀𐬎𐬁-𐬎𐬀 (rt. 𐬎𐬁 to abide); 𐬌𐬀𐬌𐬀𐬎𐬀𐬌𐬁, 𐬌𐬀𐬴𐬀𐬌𐬀𐬎𐬀𐬎, 𐬌𐬀𐬌𐬁𐬵𐬌𐬁, 𐬬𐬀𐬵𐬌𐬀𐬎𐬀 (rt. 𐬬𐬀 to stretch); 𐬬𐬀𐬵𐬌𐬀𐬎𐬀. Mark the substitution of vṛiddhi for guṇa in the last two forms.

3rd Per. Plu.—𐬌𐬀𐬴𐬀𐬌𐬀𐬎𐬀𐬎, 𐬌𐬀𐬴𐬀𐬌𐬀𐬎𐬀𐬎 (rt. 𐬎𐬁 𐬵𐬁 to dwell); 𐬌𐬀𐬴𐬀𐬌𐬁𐬵𐬌𐬁, 𐬌𐬀𐬴𐬀𐬌𐬀𐬎𐬀𐬎, 𐬬𐬀𐬴𐬀𐬌𐬀𐬎𐬀𐬌𐬀𐬌𐬀𐬎𐬎 (rt. 𐬌-𐬌𐬀𐬌𐬀𐬎𐬎 to meet, to go to); 𐬌𐬀 𐬴𐬁𐬎𐬁𐬎𐬁𐬌 Wester.; 𐬌𐬀𐬴𐬀𐬌𐬀𐬵 (rt. 𐬀𐬎-𐬌).

313. Present Tense—Atmanepada.

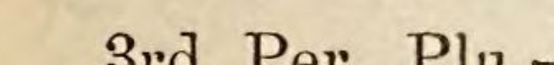
	Singular.	*Plural.*
1	𐬀𐬎𐬎𐬁𐬌𐬀	𐬀𐬎𐬎𐬁𐬎𐬁𐬌𐬀 𐬀𐬎𐬎𐬁𐬎𐬁𐬎𐬁𐬌𐬀 (see Frag. VII, 2).
2	𐬀𐬎𐬁𐬎𐬁𐬌𐬀	
3	𐬀𐬎𐬀𐬎𐬁𐬌𐬀	𐬀𐬎𐬴𐬀𐬌𐬀𐬎𐬁𐬌𐬀

314. Other verbal forms of the same:—

1st Per. Sing.— , Geld.; (rt.);

1st Per. Plu.—, , (rt.);

3rd Per. Sing.— Geld. Y. 10, 19; , , , , , (rt. वस् to wear, as clothes).

3rd Per. Plu.—  Geld.; Geld. Yt. 10, 38 (for). Compare Sans. द्विषते; the termination अन्ते of the 3 plu. Atmane. loses its न्.—Dr. Keilhorn.

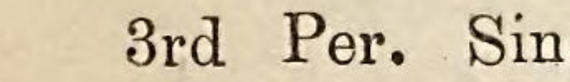
315. Present Subjunctive—Parasmaipada.

2nd Per. Sing.— (orig.,) Geld. Y. 71, 15 (thou shalt utter).

3rd Per. Sing.— Ved. हनति (also, , see Yt. 2, 11);

316. Present Subjunctive—Atmanepada.

1st Per. Sing.— (rt. to come; Y. 31, 2).

3rd Per. Sing.—  Y. 43, 6 (rt. शास् to proclaim, to utter).

317. Imperfect Tense—Parasmaipada.

	Singular.	*Plural.*
1		
2		

	Singular.	*Plural.*
3	𐬛𐬀𐬹𐬌𐬀	𐬌𐬀𐬌𐬀

318. Other verbal forms of the same:—

1st Per. Sing.—𐬛𐬀𐬹𐬎, 𐬎𐬌𐬀𐬹𐬌 (rt. 𐬌𐬀).

2nd Per. Sing.—𐬛𐬀𐬹𐬎, 𐬛𐬀𐬹𐬌 (orig., 𐬛+𐬌 𐬛𐬀𐬌); 𐬌𐬀𐬌𐬀𐬌𐬀 thou hast passed (rt. 𐬀-𐬀).

2nd Per. Plu.—𐬛𐬌𐬀𐬹𐬎 you said (Y. 43, 11).

3rd Per. Sing.—𐬌𐬛𐬀𐬹𐬌; 𐬛𐬀𐬹𐬀𐬛 (rt. 𐬀-𐬛 रो to cry out); 𐬛𐬎𐬀𐬹𐬛 (rt. 𐬛 to join, to yoke); *𐬛𐬀𐬛𐬌 (Y. 9, 8); 𐬛𐬀𐬹𐬎-𐬌𐬀𐬛𐬌, *𐬛𐬀𐬎-𐬌𐬀𐬛𐬌 (Y. 29, 3).

3rd Per. Du.—𐬎𐬌𐬀𐬛 (rt. 𐬌-𐬛 to approach).

3rd Per. Plu.—𐬌𐬀𐬛, 𐬌𐬀, 𐬌𐬀 (rt. 𐬛); 𐬌𐬀𐬛

319. Imperfect Tense—Atmanepada.

	Singular.	*Plural.*
2	𐬛𐬎𐬌𐬀?	𐬎𐬌𐬀
3	𐬛𐬌𐬀𐬛𐬀 (Yt. 17, 18)	𐬛𐬌𐬀𐬎𐬌𐬀?

320. Other verbal forms of the same:—

1st Per. Sing.—𐬛𐬎𐬎𐬀 (see Wester; Fragment IX., 2).

1st Per. Plu.—𐬛𐬎𐬎𐬎𐬎 we considered or regarded (Y. 46, 13).

3rd Per. Sing.—𐬛𐬌𐬀𐬹𐬌, 𐬛𐬌𐬎𐬎, 𐬛𐬌𐬀𐬹𐬌 (rt. 𐬀 to grow); 𐬛𐬌𐬀𐬹𐬌 (rt. 𐬀 to weep); 𐬛𐬌𐬀𐬌, 𐬛𐬌𐬀𐬎

3rd Per. Plu.—𐬛𐬌𐬀𐬹𐬀 Yt. 13, 93.

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* Mark the insertion of 𐬛 before the termination.

321. Imperfect Subjunctive—Parasmaipada.

3rd Per. Sing.—𐬉𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎, 𐬉𐬌𐬎𐬀𐬌𐬎𐬀𐬌, 𐬉𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎, 𐬉𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎, 𐬉𐬌𐬎𐬀 Y. 46, 6 (rt. 𐬎𐬀 to go); 𐬉𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎, 𐬉𐬌𐬎𐬀

3rd Per. Plu.—𐬉𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀

Vend. 20, 12 (rt. to smite),

3rd Per. Plu.— (rt. to go); (rt. to come); (rt. to assemble); (rt. to go); (rt.)

325. Imperative Mood—Atmanepada.

	Singular.	*Plural.*
1		?
2		(Gâth.)
3	(Y. 28, 9)	

326. Other verbal forms of the same:—

1st Per. Sing.—

2nd Per. Sing.— —Mark

(rt.) Vend, 19, 6.

2nd Per. Plu.— (rt.)

327. Potential Mood—Parasmaipada.

	Singular.	*Plural.*
1		
2		
3		

328. Other verbal forms of the same:—

2nd Per. Sing.—

3rd Per. Sing.— (also,)

[illegible] (rt. [illegible]); [illegible] (rt. [illegible] to teach); [illegible] (rt. [illegible]), [illegible]

3rd Per. Plu.—[illegible].—Mark [illegible] Geld., Y. 42, 6 (rt. इ to approach).

329. Potential Mood—Atmanepada.

	Singular.	*Plural.*
1		[illegible]
2	[illegible] / [illegible]	[illegible]
3	[illegible]	[illegible]

330. Other verbal forms of the same:—

2nd Per. Sing.—[illegible], [illegible], [illegible]

3rd Per. Sing.—[illegible] Y. 12, 6. [illegible]

3rd Per. Plu.—[illegible], [illegible], [illegible]

Paradigms of [illegible], to be—Second Class.

It is to be noted that this root is somewhat anomalous in its conjugation; its inflected forms in the Atmanepada are not to be found.

331. Present Tense—Parasmaipada.

	Singular.	*Dual.*	*Plural.*
1	[illegible], [illegible] अस्मि		[illegible], [illegible] स्मः
2	[illegible], [illegible] असि		[illegible] स्थ
3	[illegible], [illegible] अस्ति	[illegible] स्तः	[illegible] सन्ति / [illegible]

332. Present Subjunctive—Parasmaipada.

3rd Per. Sing.—[illegible] Y. 30, 11; Y. 31, 22; Y. 53, 7.

333. Imperfect Tense—Parasmaipada.

3rd Per. Sing.—𐬌𐬀, 𐬌𐬀𐬙𐬀, *𐬌𐬀

334. Imperfect Subjunctive.

	Singular.	*Plural.*
2	𐬵𐬌𐬀𐬌	
3	𐬌𐬀𐬌𐬀𐬌	𐬌𐬀𐬌, 𐬌𐬀𐬌𐬀𐬌

335. Imperative Mood—Parasmaipada.

	Singular.	*Plural.*
3	𐬌𐬀𐬌𐬀, 𐬌𐬀𐬌𐬀 अस्तु	𐬌𐬀𐬨𐬀𐬎 सन्तु

336. Precative or Benedictive.

	Singular.	*Plural.*
1	𐬌𐬀𐬌𐬌𐬨 स्याम्	𐬌𐬀𐬌𐬌𐬨 स्याम
2	𐬌𐬀𐬌𐬌𐬨 स्याः	𐬌𐬀𐬌𐬌𐬨𐬀, 𐬌𐬀𐬌𐬌𐬨 स्यात
3	𐬌𐬀𐬌𐬌𐬨, 𐬌𐬀𐬌𐬌𐬀 स्यात	𐬌𐬀𐬌𐬌𐬀, 𐬌𐬀𐬌𐬌𐬀, 𐬌𐬀𐬌𐬌

337. Perfect Tense—Parasmaipada.

	Singular.	*Plural.*
3	𐬌𐬀𐬵𐬀𐬌	𐬌𐬀𐬵𐬀𐬌
	𐬌𐬀𐬵𐬀𐬌𐬀𐬌 (Geld.)	𐬌𐬀𐬵𐬀𐬌𐬀𐬌 Gâth.

338. Perfect Subjunctive—Parasmaipada.†

	Singular.	*Dual.*	*Plural.*
1			𐬌𐬀𐬵𐬀𐬌𐬀𐬌𐬌, 𐬌𐬀𐬵𐬀𐬌𐬀𐬌𐬌
3	𐬵𐬀𐬌𐬀𐬌𐬀𐬌	𐬌𐬀𐬵𐬀𐬌𐬀𐬌 Yt. 13, 12.	𐬵𐬀𐬌𐬀𐬌𐬀𐬌 (for 𐬵𐬀𐬌𐬀𐬌?) Y. 60, 11.

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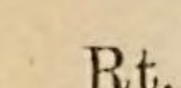
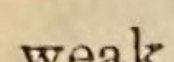
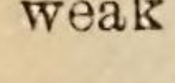
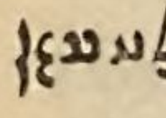
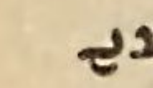
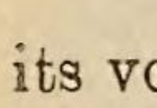
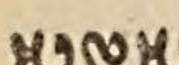
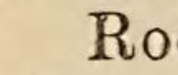
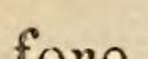
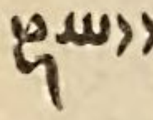
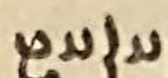
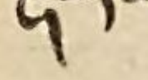
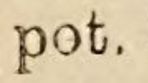
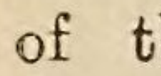
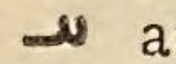
* In Yt. 14, 46 ; it is used in the sense of the plural; *e. g.*, 𐬌𐬀𐬵𐬀𐬌𐬀𐬌𐬌𐬨 𐬵𐬀𐬌𐬀𐬌𐬀𐬌 𐬌𐬀𐬌 𐬌𐬀𐬵𐬀𐬌𐬀𐬌𐬌𐬨 𐬌𐬀𐬌 𐬌𐬀𐬵𐬀𐬌𐬀𐬌𐬌𐬨 𐬌𐬀𐬌...

† F. Justi and A. Hovelacque.

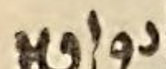
339. Remarks on some irregular roots of the Second Class.

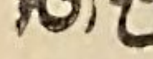
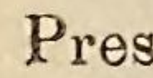
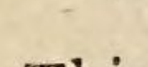
Rt.  (वश् to will, to desire) drops the radical in all weak forms; *e. g.*,  ,  , , (also, ), &c. Comp. Sans. वक्ष्मि, वक्षि, वष्टि; but उश्मः, उष्ठ, उशन्ति, &c. (rt. वश् to wish).

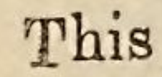
 (शी to lie down, to stretch) guṇates (sometimes vṛiddhies) its vowel in all the forms; *e. g.*,  (pres. 3 sing. Parasmai.;  , . Comp. Sans. शेषे, शेते (rt. शी to lie down); यौति (rt. यु to join).

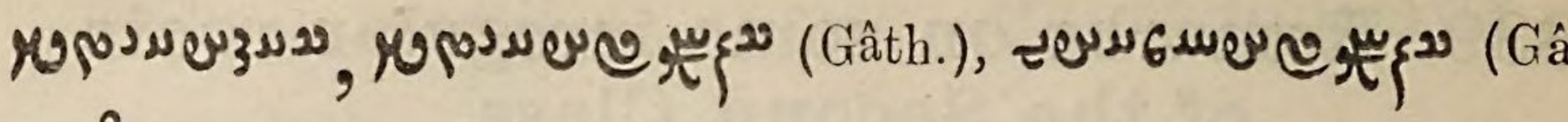
Roots  (हन् to smite) and (स्तु to praise) insert before the personal terminations in some of their forms; *e. g.*,  ,  imperf. subjunc.; pres. subjunc.;  imperf.;  imperf. subjunc.;   pot. 3 sing. &c. Comp. Ved. हन् to strike. Rt. , in some of the weak forms before vowel-terminations, drops its radical and changes its  to (according to para. 28); *e. g.*,  pres. 1st per. sing. Atmane. (orig.,); Pres. 3 plu. Parasmai. Comp. Sans. घ्नन्ति, घ्नन्त (rt. हन् to strike). This root (*viz.*, ) is mostly used in the Atmanepada.

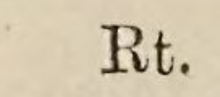
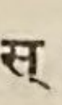
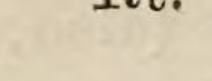
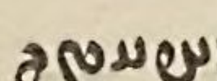
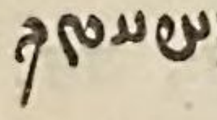
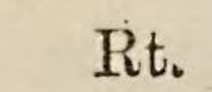
 (आ-इ to approach) forms imperf. subjunc. 3 sing. Parasmai.

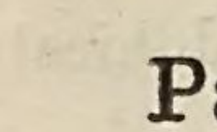
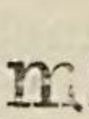


Rt.  , (रुद् to weep) forms  (wept, lamented) imperf. 3 sing. Atmane.; but, , 

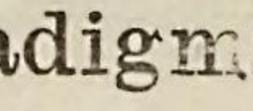
Rt.  (शास् to proclaim, to teach) changes its special base by adding in some of its forms; *e. g.*, (Gâth.)

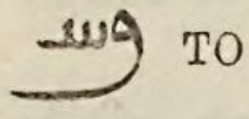


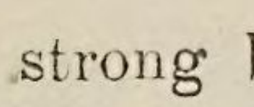
Rt.  (वस् to wear, as clothes) inserts  in  ,  (Geld.  Y. 53, 5). [in 

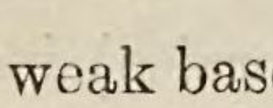
Rt.  (to be) drops its radical  in weak forms except

Paradigms of the Third Conjugation.

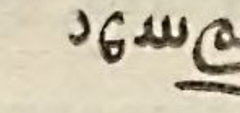
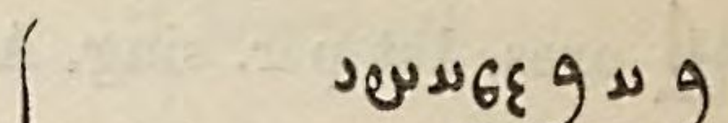
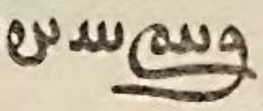
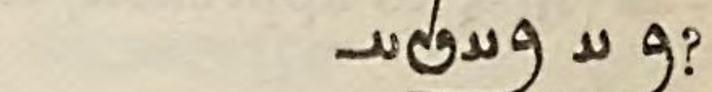
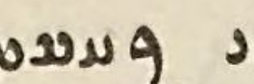
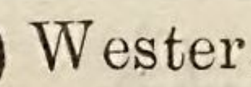
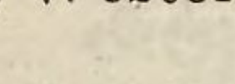
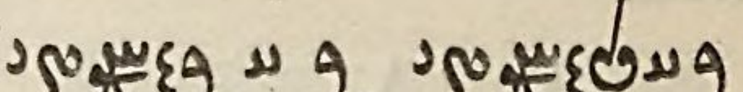
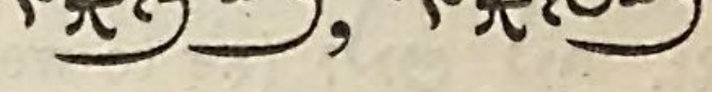
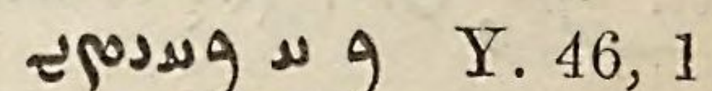
ROOT  TO GIVE, TO CREATE, TO MAKE—THIRD CLASS.

Special strong base  , , Sans. ददा, दधा.

Special weak base  , , Sans. दद्, दध्.

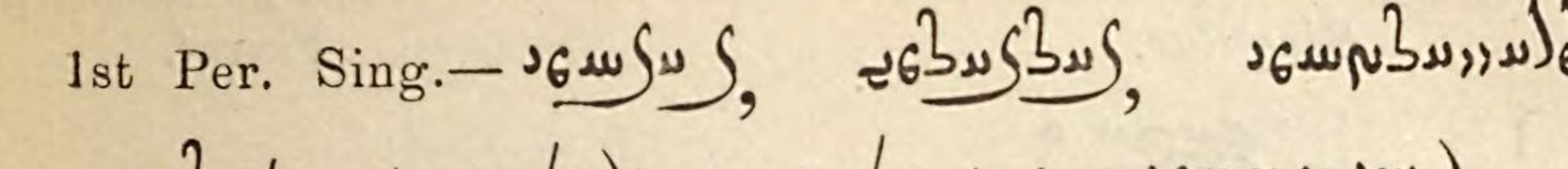
Note.—  is irregular in some of its conjugational forms, and in several instances, especially in the Gâthâ dialect, the personal terminations are subjoined directly to the root. The irregular verbal forms given in the following paradigms are such as are *actually* found in the texts.

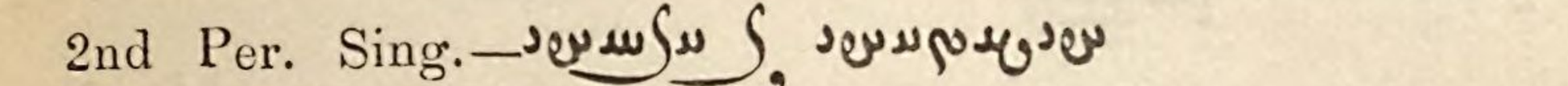
340. Present Tense—Parasmaipada.

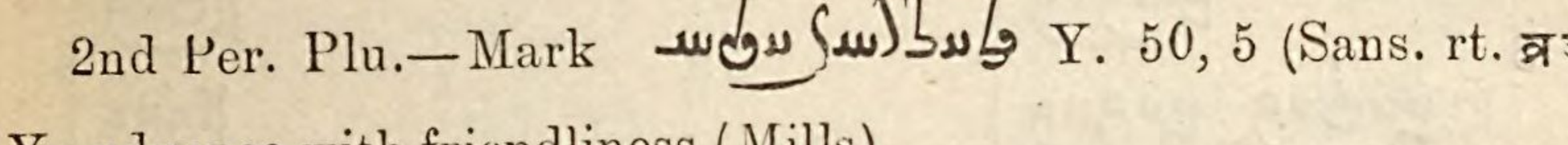
	Singular.	*Plural.*
1		 (Y. 68, 1)
2	 ,	
3	 , Wester. Y. 46, 8  , 	 ,  Y. 46, 1  Y. 32, 15

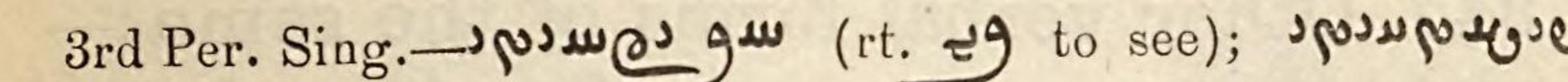
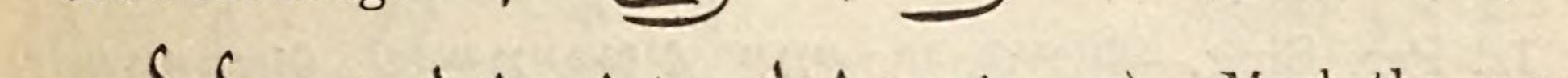
Note.—Comp. Sans. जुह्वति (rt. हु), पिप्रति (rt. पृ)–3 plu. In Sanskrit the termination अन्ति loses its न् after roots of the 3rd class.

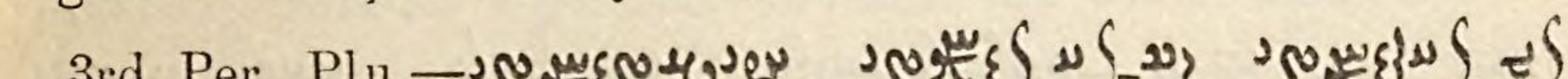
341. Other verbal forms of the same:—

1st Per. Sing.— 
(rt.);
(orig.,)

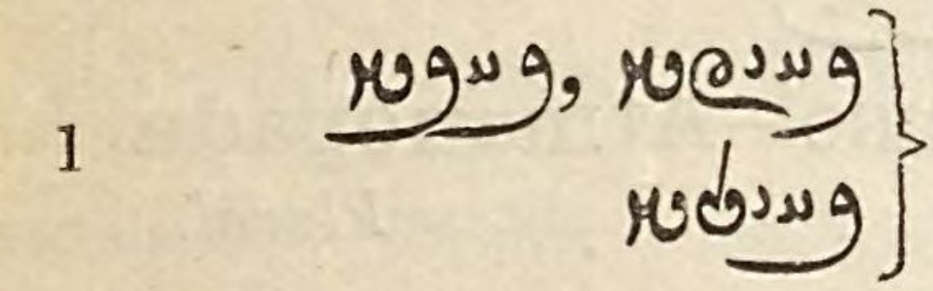
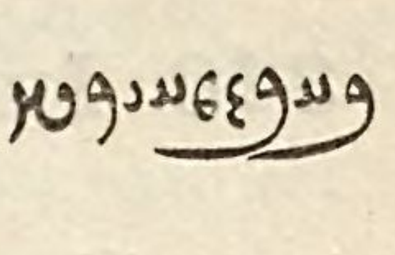
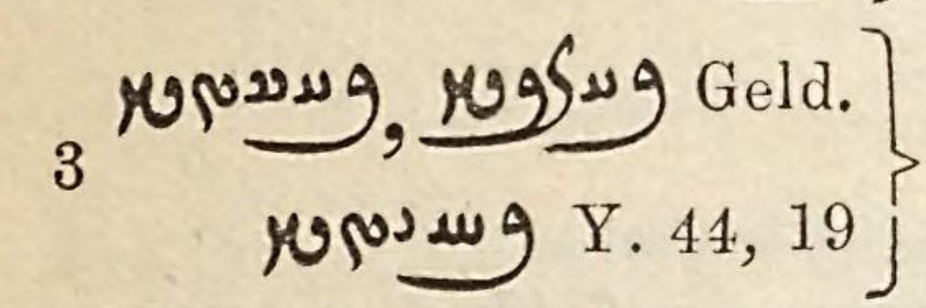
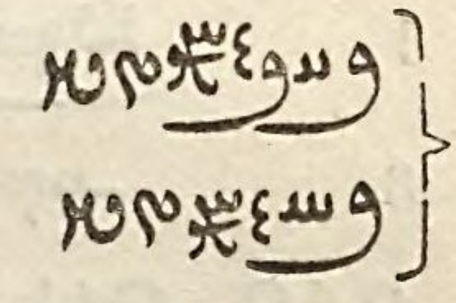
2nd Per. Sing.— 

2nd Per. Plu.—Mark  Y. 50, 5 (Sans. rt. व्रज्)
Ye advance with friendliness (Mills).

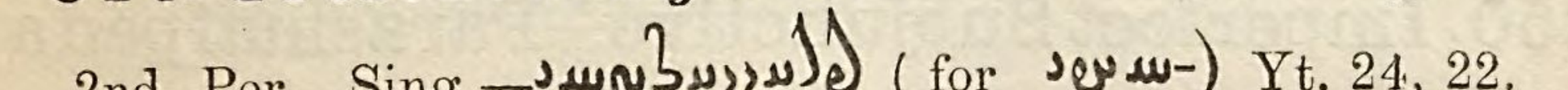
3rd Per. Sing.— 
(rt. to see);

(rt. to cleanse).—Mark the guṇating of the reduplicative syllable instead of the radical vowel.

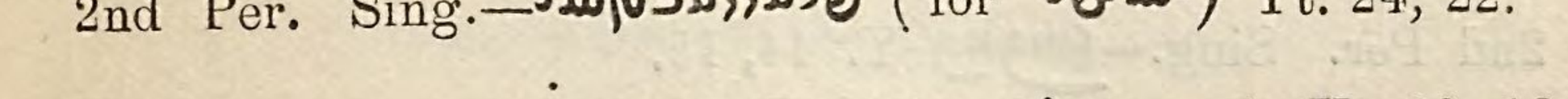
3rd Per. Plu.— 

342. Present Tense—Atmanepada.

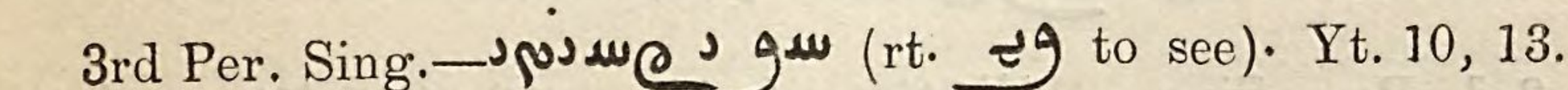
	Singular.	*Plural.*
1		
3	 Geld. Y. 44, 19	

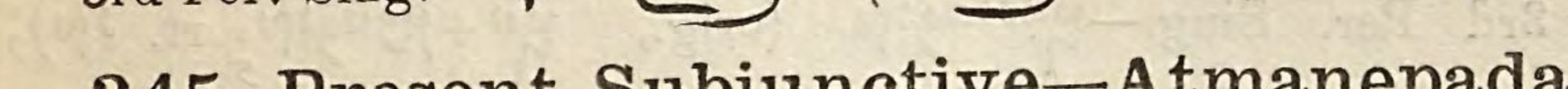
343. Other verbal forms of the same:—

3rd Per. Sing.—  Yt. 17, 6.

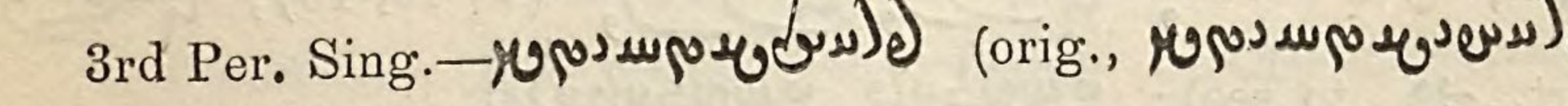
3rd Per. Plu.— 

344. Present Subjunctive—Parasmaipada.

2nd Per. Sing.—  (for -) Yt. 24, 22.

3rd Per. Sing.—  (rt. to see). Yt. 10, 13.

345. Present Subjunctive—Atmanepada.

3rd Per. Sing.—  (orig., ;
rt. - to stand).

346. Imperfect Tense—Parasmaipada.

	Singular.	*Plural.*
1		
2		
3		

347. Other verbal forms of the same:—

1st Per. Sing.—

2nd Per. Sing.—

3rd Per. Sing.— (orig.,)

3rd Per. Plu.—

348. Imperfect Tense—Atmanepada.

	Singular.	*Plural.*
1		
3		

349. Other verbal forms of the same:—

3rd Per. Sing.— (orig.,)

3rd Per. Plu.—

350. Imperfect Subjunctive—Parasmaipada

2nd Per. Sing.— Y. 44, 15.

3rd Per. Sing.— (orig., rt.); (Y. 46, 13); (rt. to see);

3rd Per. Plu.—

351. Imperative Mood—Parasmaipada.

	Singular.	*Plural.*
1		
2		
3	(Y. 53, 8) (Y. 51, 17)	

352 Other verbal forms of the same:—

1st Per. Plu.— , , Y. 34, 5 (rt.)

2nd Per. Sing.— , , turn away the look, , .—Mark turn away the look, Yt. 17, 15 (rt. to see).

2nd Per. Plu.—

353. Imperative Mood—Atmanepada.

	Singular.	*Plural.*
1	, †	
2	, (Yt. 10, 32) (Y. 50, 2)	

---

* See Y. 51, 2. 7. 17. Comp. Sans. देहि (rt. दा to give), and धेहि (rt. धा to place).

† Similarly, (orig., rt.)

354. Potential Mood—Parasmaipada.

	Singular.	*Dual.*	*Plural.*
1			
2			
3 (Y. 28, 2) (Y. 44, 10)		(Yt. 13, 76)	

355. Other verbal forms of the same:—

1st Per. Plu.—Y. 35, 3 (rt.)

2nd Per. Sing.—.—Mark Y. 43, 10—a shortened form of (rt.)

3rd Per. Sing.— (rt. to see);

3rd Per. Plu.— Wester. Vend. 8, 37.

356. Potential Mood—Atmanepada.

2		
3 (Y. 43, 2) (Afr. 1, 4)		

357. Other verbal forms of the same:—

2nd Per. Sing.— Geld.

3rd Per. Sing.—

358. Remarks on some irregular roots of the Third Class :—

Roots (दा to give) and (धा to place, to create, to

do) form their special weak bases وددو Sans. दद् and ددھ Sans. दध्; the final و and ھ combine with م to مم, which, in the Gâthâ dialect, occasionally becomes sonant, *i. e.*, مو; *e. g.*, ومدوسر Geld. Y. 51, 19 (for ومدمددسر).

Rt. دلهز (निज् to cleanse) guṇates the vowel of the reduplicative syllable and not the radical vowel; *e. g.*, دمدلهزددمد. Comp. Sans. नेनिजानि, अनेनिजम् (rt. निज् to cleanse).

Rt. سک (हा to abandon) generally shortens its vowel in the weak forms, rarely in the strong ones. *E. g.*

Strong forms.—دکسدمد, دکسسمد, دکسدد. Exception:—لاسکسددسوا, دکسدمسوم. Weak forms دمدکسدد, دکسدد.

Rt. دم (to pay the penalty for) guṇates its vowel in دمد imperf. 3 plu. Parasmai.

Rt. ممم (स्था to stand) drops, in some of its forms, the vowel of the reduplicative syllable; *e. g.*, ممدلهز (pres. 1 sing. Parasmai, (orig., دممدمدلهز); ممدلهز, ممدمدلهز, لاددلهزدمد, ممدمدلهز, لاددلهزدمد (orig.,... + ممدمدلهز).

Paradigms of the Fourth Conjugation.

Root لهزع to work—Fourth Class.

Unchangeable special base لهزعدد

359. Present Tense—Parasmaipada.

	Singular.	*Plural.*
1	لهزعددسمد	لهزعددسمدن
2	لهزعددسوسد	لهزعددسوسد
3	لهزعددسومد	لهزعددسومد, لهزعدسومد

360. Other verbal forms of the same:—

1st Per. Sing.—𐬨𐬀𐬎𐬎𐬀𐬌𐬎𐬎𐬀𐬌𐬨, 𐬨𐬀𐬎𐬎𐬀𐬌 (see para. 50). The Gâthâ dialect occasionally drops the verb-termination; *e. g.*, 𐬎𐬎𐬀𐬌𐬎𐬎𐬀𐬌𐬨𐬎𐬎 (I look upon), 𐬎𐬎𐬀𐬌𐬎𐬎𐬀𐬌𐬎𐬎, 𐬎𐬎𐬀𐬌𐬨𐬎𐬎, &c.

1st Per. Plu.—𐬨𐬀𐬎𐬎𐬀𐬌𐬨𐬎𐬎𐬀𐬌𐬎𐬎 (rt. 𐬨𐬀𐬎).

2nd Per. Sing.—𐬨𐬀𐬎𐬎𐬀𐬌𐬎𐬎𐬀𐬌𐬨

3rd Per. Sing.—𐬨𐬀𐬎𐬎𐬀𐬌𐬎𐬎𐬀𐬌𐬨, 𐬨𐬀𐬎𐬎𐬀𐬌𐬎𐬎𐬀𐬌𐬨, 𐬨𐬀𐬎𐬎𐬀𐬌𐬎𐬎𐬀𐬌𐬨𐬎

3rd Per. Plu.—𐬨𐬀𐬨𐬌𐬨𐬀𐬌𐬌𐬀𐬌𐬌𐬀𐬉, 𐬨𐬀𐬨𐬌𐬨𐬀𐬌𐬌𐬀𐬌𐬌𐬀𐬉, 𐬨𐬀𐬨𐬌𐬨𐬀𐬌𐬌𐬀𐬌𐬌𐬀𐬉.—Mark the shortening of 𐬌𐬌𐬀 to 𐬌 in the last word.

363. Present Subjunctive—Parasmaipada.

1st Per. Sing.—𐬌𐬀𐬌𐬌𐬀𐬌𐬌𐬀𐬉

2nd Per. Sing.—𐬌𐬀𐬙𐬀𐬌𐬌𐬀𐬌𐬌𐬀𐬌-𐬰𐬀𐬌 𐬌𐬀𐬙𐬀 Vend. 8, 21; Yt. 3, 17.

Notice the dropping of the subjunctive 𐬰.

3rd Per. Sing.—𐬌𐬀𐬌𐬀𐬰𐬌𐬌𐬀𐬌𐬌𐬀𐬌, 𐬌𐬀𐬌𐬀𐬰𐬌𐬌𐬀𐬌𐬌𐬀

3rd Per. Plu.—𐬌𐬀𐬨𐬁𐬰𐬌𐬌𐬀𐬌𐬌𐬀

364. Present Subjunctive—Atmanepada.

1st Per. Sing.—𐬌𐬰𐬌𐬌𐬀𐬌𐬌𐬀𐬉, 𐬌𐬰𐬌𐬌𐬀𐬌𐬌𐬀𐬉.—Mark 𐬰𐬀𐬌𐬰𐬌𐬀𐬨𐬁𐬉

Y. 45, 3 I shall conceive (it).

3rd Per. Sing.—𐬨𐬀𐬌𐬀𐬌𐬰𐬌𐬌𐬀𐬌𐬌𐬀𐬉-𐬰𐬌𐬌 (rt. 𐬰𐬀𐬌)

3rd Per. Plu.—𐬨𐬀𐬨𐬌𐬁𐬰𐬌𐬌𐬀𐬌𐬌𐬀𐬌𐬌𐬀𐬌, 𐬨𐬀𐬨𐬌𐬨𐬁𐬰𐬌𐬌𐬀𐬌𐬌𐬀𐬌𐬌𐬀𐬉 (rt. 𐬰𐬀𐬌)

365. Imperfect Tense—Parasmaipada.

	Singular.		*Plural.*
1	𐬌𐬁𐬌𐬀𐬌𐬌𐬀𐬌𐬌𐬀𐬉	{ Y. 35, 3. 𐬰𐬀𐬌𐬰𐬌𐬀𐬌𐬌𐬀𐬌𐬌𐬀𐬉, 𐬰𐬀𐬌𐬌𐬀𐬌𐬌𐬀𐬌𐬌𐬀𐬉	
2	𐬌𐬁𐬌𐬀𐬌𐬌𐬀𐬌𐬌𐬀𐬉		𐬰𐬀𐬌𐬰𐬌𐬀𐬌𐬌𐬀𐬌𐬌𐬀𐬉
3	𐬌𐬁𐬌𐬀𐬌𐬌𐬀𐬌𐬌𐬀𐬉		𐬌𐬁𐬌𐬀𐬌𐬌𐬀𐬌𐬌𐬀𐬉

366. Other verbal forms of the same:—

2nd Per. Sing.—𐬌𐬁𐬌𐬀𐬌𐬌𐬀𐬌𐬌𐬀𐬌-𐬌𐬀𐬌𐬰𐬌-𐬌𐬀𐬌𐬌𐬀𐬉, 𐬌𐬁𐬌𐬀𐬌𐬌𐬀𐬌𐬌𐬀𐬌𐬰𐬌𐬌

3rd Per. Sing.—𐬌𐬁𐬌𐬀𐬌𐬌𐬀𐬌𐬌𐬀𐬌𐬌𐬀𐬉

3rd Per. Plu.—𐬌𐬁𐬌𐬀𐬌𐬌𐬀𐬌𐬌𐬀𐬌𐬌𐬀𐬉; 𐬌𐬁𐬌𐬀𐬌𐬌𐬀𐬌𐬌𐬀𐬌𐬰𐬌𐬌 Wester., 𐬌𐬁𐬌𐬀𐬌𐬌𐬀𐬌𐬰𐬌𐬌 Geld.

Yt. 13, 93 (rt. 𐬌𐬀𐬌𐬌𐬀𐬌𐬌𐬀𐬌𐬰𐬌𐬌 to grow).

367. Imperfect Tense—Atmanepada.

	Singular.	*Plural.*
1		
2		
3		

368. Other verbal forms of the same:—

1st Per. Plu.— Y. 35, 3.

2nd Per.—Mark Wester. Yt. 22, 34

(rt. to die).

3rd Per. Sing.—

3rd Per. Plu.— they held (him) in derision

(rt. to despise);

369. Imperfect Subjunctive—Parasmaipada.

3rd Per. Sing.— (rt. शो to cut, to wound); (Geld.);

3rd Per. Plu.— (rt. to grow).

370. Imperfect Subjunctive—Atmanepada.

3rd Per. Sing.— Wester., Geld.

371. Imperative Mood—Parasmaipada.

	Singular.	*Plural.*
1		

	Singular.	*Plural.*
2		
3		

372. Other verbal forms of the same:—

1st. Per. Sing.— (rt.); ; (rt. to sink into); (rt.).

2nd Per. Sing.— (orig., rt.); (Wester.) stay for me; (Prof. Justi; rt.)

2nd Per. Plu.— Y. 8, 3.

3rd Per. Sing.— Y. 35, 6; ,

373. Imperative Mood—Atmanepada.

	Singular.	*Plural.*
1		
2		
3	Y. 10, 20	

374. Other verbal forms of the same:—

2nd Per. Sing.— (rt.); ; (rt. to sit).

375. Potential Mood—Parasmaipada.

	Singular.	*Plural.*
1		
2		
3		

376. Other verbal forms of the same :—

2nd Per. Sing.—

3rd Per. Sing.—

377. Potential Mood—Atmanepada.

	Singular.	*Plural.*
2		
3		

378. Other verbal forms of the same :—

1st Per. Plu.—Mark Y. 9, 21.

3rd Per. Sing.— ; (rt.)

3rd Per. Plu.— Yt. 10, 122.

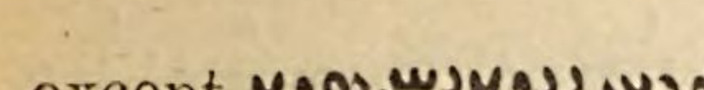
379. Remarks on some Irregular Roots of the Fourth Class.

Roots (बुध् to know) and (युध् to fight) lengthen their vowel ; *e. g.*, ; —Comp. Sans. माद्यति ; rt. मद् to be intoxicated ; क्राम्यति ; rt. क्रम् to go.

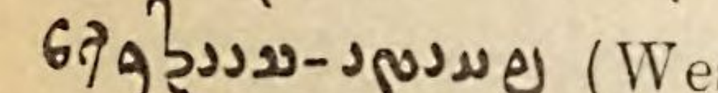
Rt. (स्ना to wash, to perform the ceremony of bathing) shortens its vowel ; *e. g.*, ... &c.

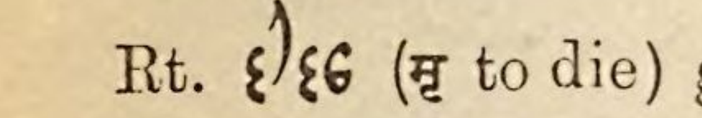
Rt. (नश् to perish, to be lost) substitutes for in the imperat. 2 sing. Parasmai.; *e. g.*,

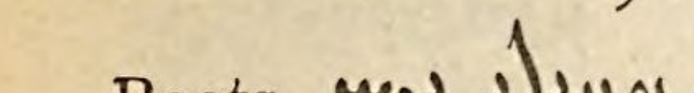
Rt. (वक्ष् to grow) drops its in all forms,

except  and ; *e. g.*, , (orig.,), &c.

Rt. (to weave) drops its in the strong forms; *e. g.*, , , ,

Rt. (शो to cut, to wound) mostly drops its final vowel; *e. g.*, , imperf. subjunc. 3 sing. Parasmai.;  (Wester.) imperat. 2 plu. Atmane. Comp. Sans. श्यति (rt. शो to sharpen; special base श्य). In Sanskrit roots ending in ओ drop their ओ before the characteristic mark of the class.

Rt.  (मृ to die) guṇates its vowel; *e. g.*, , ,

Roots  (to look for), (to prepare) and (to adhere, to mingle) guṇate their radical vowel in , and .— Comp. Sans. मिद् (to be unctuous) 4th cl., special base मेद्य.

Paradigms of the Fifth Conjugation.

Root to do—Fifth Class.

Special strong base ; Special weak base

380. Present Tense –Parasmaipada.

	Singular.	*Plural.*
1		
2	Geld. Y. 10, 13	
3		

381. Other verbal forms of the same:—

1st Per. Sing.— (rt.)

---

* Mark the weakening of the special base.

3rd Per. Sing.— (rt.). ; (rt.); ; (rt.); .—Mark Geld. (Yt. 14, 41).

3rd Per. Plu.— , ; (rt.); Geld. Yt. 13, 26.

382. Present Tense—Atmanepada.

	Singular.	*Plural.*
1	*	
2		
3		

383. Other verbal forms of the same:—

3rd Per. Sing.—

3rd Per. Plu.—, , ,

Wester., Geld. (rt. √ to come, to fall to).

384. Present Subjunctive—Parasmaipada.

2nd Per. Sing.—,

385. Imperfect Tense—Parasmaipada.

	Singular.	*Plural.*
1		
2	†	

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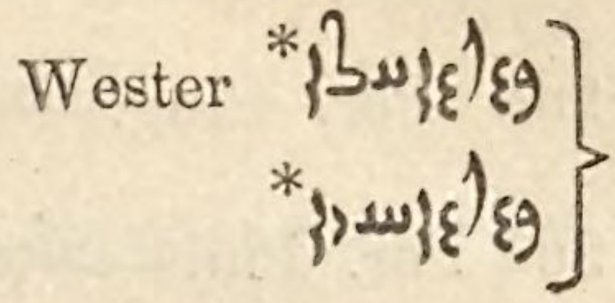
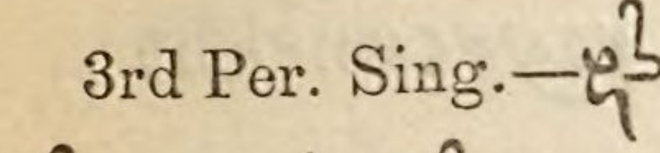
* is euphonically inserted as in

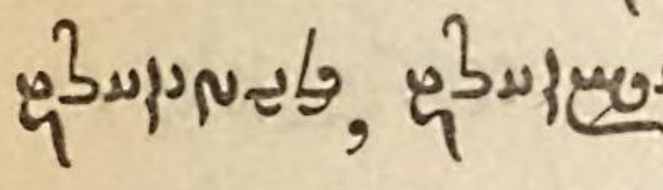
† Also, Y. 9, 15. Mark the insertion of to the strengthened form of the special base.

	Singular.	*Plural.*
3		Wester 

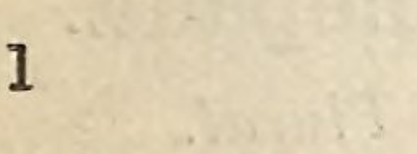
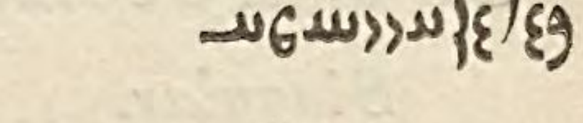
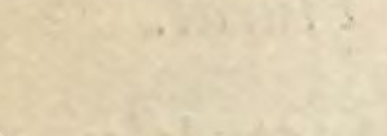
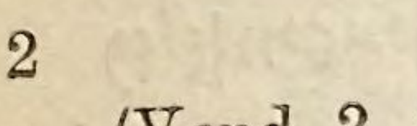
386. Other verbal forms of the same:—

2nd Per. Plu.— Gâth. (rt. to beguile).

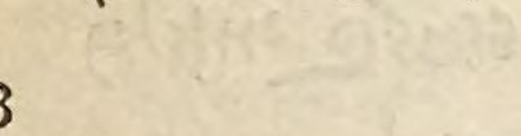
3rd Per. Sing.—  ;

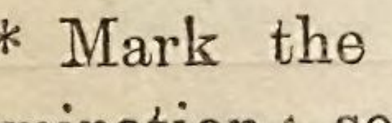


387. Imperfect Tense—Atmanepada.

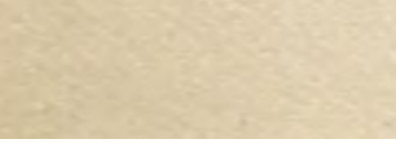
	Singular.	*Plural.*
1	† 	
2		
3	‡ 	

388. Imperfect Subjunctive-Parasmaipada.

3rd Per. Sing.— 

3rd Per. Plu.— 

389. Imperative Mood—Parasmaipada.

	Singular.	*Plural.*
1		
2 (Vend. 2, 25)		
3		

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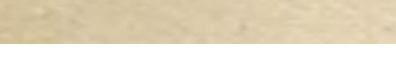
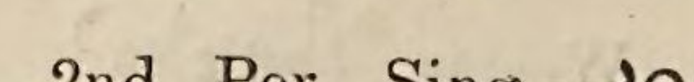
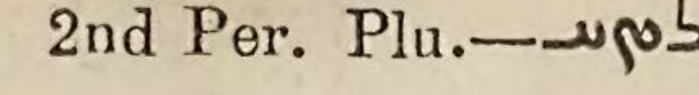
* Mark the strengthening of the special base in the weak termination; see Y. 30, 9; Yt. 10, 51.

† Compare Sans. असुन्वि (rt. सु to squeeze out).

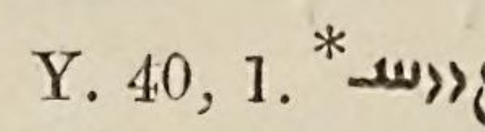
‡ Similarly,  Y. 9, 3. 4. 7. 9.

390. Other verbal forms of the same :—

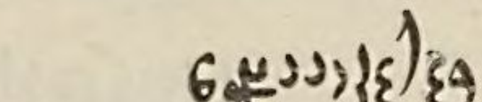
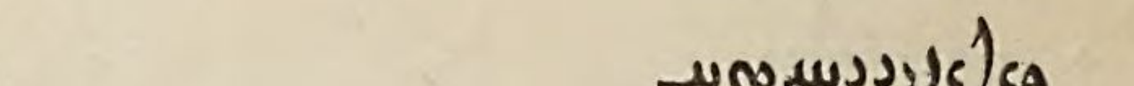
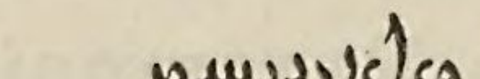
2nd Per. Sing.—  Y. 9, 28.

2nd Per. Plu.—  Geld. Yt. 13, 34.

391. Imperative Mood—Atmanepada.

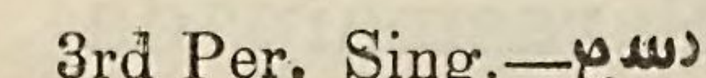
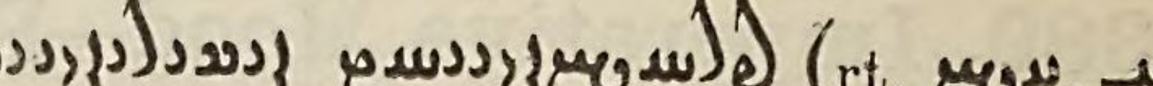
	Singular.	*Plural.*
1		
2	Y. 40, 1. * 	
3		

392. Potential Mood—Parasmaipada.

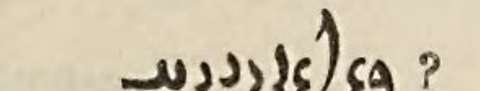
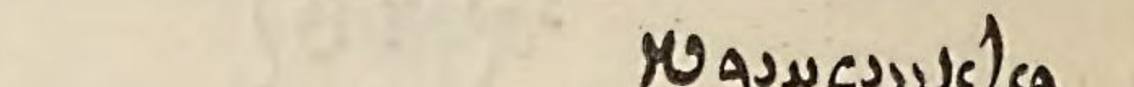
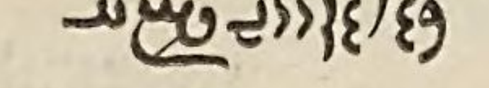
	Singular.	*Plural.*
1		
2		
3		

393. Other verbal forms of the same :—

2nd Per. Sing.—

3rd Per. Sing.—  (rt. )

394. Potential Mood—Atmanepada.

	Singular.	*Plural.*
1	 ?	
2		
3		

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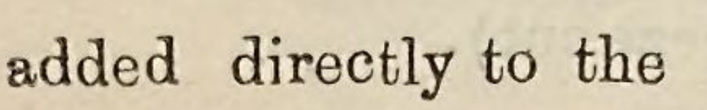
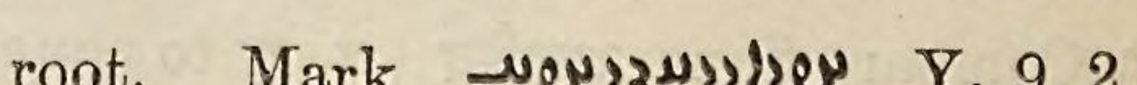
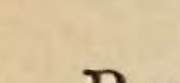
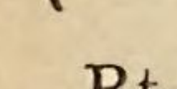
* In the Gâthâ dialect the verb-terminations are occasionally added directly to the root. Mark  Y. 9, 2 (rt.  Sans. सु to express the Hom juice).

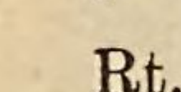
395. Remarks on some Irregular Roots of the Fifth Class.

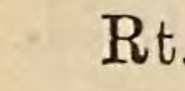
Roots  (श्रु to hear) and (to give, to deliver) insert

 and respectively after in some of their forms; *e. g.*,

, ; , ,

Rt.  (to hear) changes its special base in imperat. 3 sing. Parasmai.; , imperat, 2 plu. Parasmai.

Rt.  (to do, to make) adds in some of its forms, after guṇating of the special base; *e. g.*, pres. subjunc. 2 sing. Parasmai.; imperf. subjunc. 3 sing. Parasmai.; plu.; imperat. 2 sing. Parasmai.

Rt.  (सु to express the Hom juice, to prepare) inserts in imperat. 2 sing. Atmane.

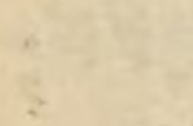
In some instances of weak forms, the final of the special base becomes lengthened; *e. g.*, , , , ...

Paradigms of the Sixth Conjugation.

Root to ask—Sixth Class.

Unchangeable special base

396. Present Tense—Parasmaipada.

	Singular.	*Dual.*	*Plural.*
1			
Y. 44, 1			

	Singular.	*Dual.*	*Plural.*
2			
3			

397. Other verbal forms of the same:—

1st Per. Sing.— Wester. Yt. 5, 50.

1st Per. Plu.— (rt. to wither);

Geld., Y. 10, 15 (rt. सृज् to let flow).

2nd Per. Plu.— you learn; you wish;

Geld. (Y. 32, 4).

3rd Per. Sing.— Geld.

(also, ; orig.,). he flees from. (rt. वी to go).

3rd Per. Du.— (Y. 57, 2).

3rd Per. Plu.— also, (they find); .

(rt.).

398. Present Tense—Atmanepada.

1		
2		
3		

399. Other verbal forms of the same :—

1st Per. Sing.—𐬀𐬌𐬌, 𐬀𐬌𐬌𐬎, 𐬀𐬌𐬌𐬎𐬨𐬌𐬌𐬀, 𐬀𐬉𐬵𐬀𐬵; also, 𐬌𐬎𐬉𐬵𐬀𐬵 Y. 46, 2. I cry (to Thee).

1st Per. Plu.—𐬀𐬉𐬌𐬌𐬉𐬌𐬌𐬎, 𐬨𐬀𐬀𐬉𐬌𐬌𐬉𐬌𐬌𐬎, 𐬨𐬀𐬀𐬉𐬌𐬌𐬉𐬌𐬌 [𐬀𐬉𐬵𐬀𐬵

2nd Per. Plu.—𐬀𐬌𐬌𐬉𐬵𐬀𐬵𐬉𐬵𐬀𐬵 (Y. 53, 6) ye slay; rt. 𐬵𐬀𐬵,

3rd Per. Sing.—𐬀𐬀𐬌𐬌𐬌, 𐬀𐬀𐬌𐬌𐬌𐬎...𐬨𐬀, 𐬀𐬀𐬌𐬌𐬀𐬀𐬉𐬵𐬀𐬵, 𐬀𐬀𐬌𐬌𐬀𐬀𐬉𐬵𐬀𐬵𐬎

3rd Per. Du.—𐬀𐬌𐬌𐬌𐬉𐬌𐬌 Vend. 8, 10.

3rd Per. Plu.—𐬀𐬀𐬉𐬵𐬀𐬵𐬀𐬵, 𐬀𐬀𐬉𐬵𐬀𐬵𐬀𐬵, 𐬀𐬀𐬉𐬵𐬀𐬵𐬀𐬵, 𐬀𐬀𐬉𐬵𐬀𐬵𐬀𐬵-𐬀𐬵𐬌, 𐬀𐬀𐬉𐬵𐬀𐬵𐬀𐬵, 𐬀𐬀𐬉𐬵𐬀𐬵𐬀𐬵, 𐬨𐬀𐬀𐬀𐬀𐬉𐬵𐬀𐬵𐬀𐬵

400. Present Subjunctive—Parasmaipada.

1st Per. Plu.—𐬌𐬌𐬀𐬀𐬀𐬀𐬀 Y. 31, 2 (rt. 𐬀𐬀 to live).

2nd Per. Sing.—𐬌𐬌𐬀𐬀𐬀, 𐬌𐬌𐬌𐬌𐬌𐬌, 𐬌𐬌𐬌𐬌𐬀𐬀𐬌𐬌 (the penultimate 𐬌 being dropped; orig., 𐬌𐬌𐬀𐬀𐬌𐬌𐬌).

3rd Per. Sing.—𐬌𐬌𐬀𐬀𐬌𐬌𐬌

3rd Per. Plu.—𐬌𐬌𐬉𐬵𐬀𐬵𐬌𐬌, 𐬌𐬌𐬉𐬵𐬀𐬵𐬀𐬵𐬌𐬌, 𐬌𐬌𐬉𐬵𐬀𐬵𐬀𐬵𐬌𐬌

401. Present Subjunctive—Atmanepada.

1st Per. Sing.—𐬌𐬌𐬌𐬌𐬌𐬌, 𐬌𐬌𐬌𐬌𐬀𐬀, 𐬌𐬌𐬌𐬌𐬉𐬵𐬀𐬵

2nd Per. Sing.—𐬀𐬀𐬌𐬌𐬉𐬵𐬀𐬵𐬀𐬵

3rd Per. Sing.—𐬀𐬀𐬌𐬌𐬀𐬀𐬉𐬵𐬀𐬵

3rd Per. Plu.—𐬀𐬀𐬉𐬵𐬀𐬵𐬀𐬵, 𐬀𐬀𐬉𐬵𐬀𐬵𐬀𐬵𐬌𐬌

402. Imperfect Tense—Parasmaipada.

	Singular.	*Dual.*	*Plural.*
1	𐬵𐬌𐬉𐬵𐬀𐬵	𐬀𐬀𐬌𐬌𐬉𐬵𐬀𐬵	𐬀𐬵𐬌𐬉𐬵𐬀𐬵

	Singular.	*Dual.*	*Plural.*
2	𐬵𐬀𐬰𐬌𐬎		𐬰𐬌𐬨𐬀𐬰𐬌𐬎
3	𐬛𐬀𐬰𐬌𐬎		𐬌𐬰𐬌𐬎

403. Other verbal forms of the same :—

1st Per. Sing.—𐬀𐬰𐬌𐬎𐬀𐬉𐬱𐬀, 𐬀𐬰𐬌𐬎𐬀𐬉𐬱𐬀𐬉𐬱𐬀.—Mark 𐬱𐬀 𐬀𐬰𐬌𐬎 Wester., 𐬀𐬰𐬌𐬎𐬀 Geld. Y. 43, 9 (rt. 𐬰𐬌𐬎 to live).

1st Per. Du.—𐬱𐬱𐬰𐬌𐬎 Yt. 15, 40 (rt. 𐬰𐬌 to live).

2nd Per. Sing.—𐬵𐬀𐬰𐬌𐬎𐬀𐬉𐬱𐬀

3rd Per. Sing.—𐬛𐬀𐬰𐬌𐬎𐬀𐬉𐬱𐬀, 𐬛𐬀𐬰𐬌, 𐬛𐬀𐬰𐬌𐬎, 𐬛𐬀𐬰𐬌𐬨𐬱, 𐬛𐬀𐬰𐬌𐬨𐬱𐬉𐬱, 𐬛𐬀𐬰𐬌𐬎𐬉𐬱, 𐬛𐬀𐬰𐬌𐬎𐬉𐬱, 𐬛𐬀𐬰𐬌𐬎 (𐬛𐬀𐬰𐬌𐬎 Geld.); 𐬛𐬀𐬰𐬌𐬎, 𐬛𐬀𐬰𐬌𐬎𐬨𐬱 (rt. 𐬵𐬀𐬎 सद् to sit). Mark 𐬛𐬀𐬰𐬌𐬎𐬀𐬉𐬱𐬀 (Vend. 18, 30) with the augment 𐬀 (see para. 296).

3rd Per. Plu.—𐬀𐬰𐬌𐬎𐬨𐬱, 𐬀𐬰𐬌𐬎𐬱, 𐬀𐬰𐬌𐬎 (they wept); 𐬀𐬰𐬌𐬎𐬉𐬱, 𐬀𐬰𐬌𐬎, 𐬀𐬰𐬌𐬎𐬵𐬀𐬎.

404. Imperfect Tense—Atmanepada.

	Singular.	*Plural.*
1	𐬛𐬀𐬰𐬌𐬎𐬀	𐬌𐬰𐬌𐬎𐬀𐬰𐬌𐬎𐬉
2	𐬱𐬀𐬰𐬌𐬎𐬀𐬰𐬌𐬎𐬱	𐬌𐬰𐬌𐬎𐬀𐬰𐬌𐬎𐬉𐬵𐬀
3	𐬱𐬀𐬰𐬌𐬎𐬀𐬰𐬌𐬎	𐬌𐬰𐬌𐬎𐬀𐬰𐬌𐬎𐬛𐬀

405. Other verbal forms of the same:—

1st Per. Sing.—Mark 𐬛𐬀𐬰𐬌𐬎𐬀𐬰𐬌𐬎 (Vend. 2, 2) with the augment 𐬀.

2nd Per. Sing.—Mark 𐬵𐬀𐬰𐬌𐬎𐬀𐬰𐬌𐬎 Wester. (Vend. 2, 1) Thou didst converse.

3rd Per. Sing.—𐬯𐬀𐬌𐬌𐬀𐬎, 𐬯𐬀𐬌𐬌𐬀𐬉𐬎, 𐬯𐬀𐬌𐬌𐬀𐬉𐬎-𐬉𐬌, 𐬯𐬀𐬌𐬌𐬀𐬉𐬎, 𐬯𐬀𐬌𐬌𐬀𐬉𐬎 (rt. 𐬉𐬀𐬉𐬎 to weep; the affixal 𐬯 of the class being dropped); 𐬯𐬀𐬌𐬉𐬀𐬉𐬎𐬌 (rt. 𐬉𐬀𐬉𐬌)

3rd Per. Plu.—𐬯𐬀𐬉𐬀𐬉𐬎𐬀 (they wept); 𐬯𐬀𐬉𐬎𐬎𐬎 Wester., 𐬯𐬀𐬉𐬎𐬎𐬎 Geld. Y. 32, 14 (rt. 𐬎𐬎 to enter, to come).

406. Imperfect Subjunctive—Parasmaipada.

3rd Per. Sing.—𐬛𐬌𐬌𐬀𐬉𐬎, 𐬛𐬌𐬎𐬌𐬌𐬀, 𐬛𐬌𐬎𐬎𐬀, -𐬌𐬀𐬌𐬌𐬎 𐬛𐬌𐬎 Yt. 13, 129 (orig., 𐬛𐬌𐬎-𐬌𐬀𐬌𐬌𐬎); 𐬛𐬌𐬉𐬀𐬉𐬎, 𐬛𐬌𐬉𐬎

3rd Per. Plu.—𐬛𐬌𐬌𐬀𐬉𐬎𐬀, 𐬛𐬌𐬎𐬌𐬀𐬌𐬌𐬎 (rt. 𐬎-𐬌𐬀𐬌𐬌𐬎).

407. Imperative Mood—Parasmaipada.

	Singular.	*Plural.*
1	𐬛𐬌𐬌𐬀𐬉𐬎	𐬯𐬌𐬌𐬀𐬉𐬎
2	𐬌𐬌𐬀𐬉𐬎	𐬯𐬀𐬌𐬌𐬀𐬉𐬎
3	𐬌𐬀𐬌𐬌𐬀𐬉𐬎	𐬌𐬀𐬉𐬌𐬀𐬉𐬎

408. Other verbal forms of the same:—

1st. Per. Sing.—𐬀𐬌𐬉𐬀𐬉𐬎𐬌 I will vie (Justi and Mills).

1st Per. Plu.—𐬎𐬎𐬉𐬀𐬌𐬌

2nd Per. Sing.—𐬯𐬀𐬌𐬀𐬌𐬌𐬀𐬉𐬎 (Y. 43, 10); 𐬌𐬌𐬎 (rt. 𐬌𐬌 उद्-ईर् to rise up). 𐬯𐬀𐬀𐬀 live thou; 𐬯𐬀𐬉𐬎𐬎𐬌 teach thou.

2nd Per. Plu.—𐬯𐬀𐬌𐬀𐬉𐬎𐬀𐬌𐬌𐬎 (orig., 𐬯𐬀𐬌𐬀𐬉𐬎-𐬌𐬀𐬌𐬌𐬎)

3rd Per. Sing.—𐬯𐬀𐬌𐬌𐬎

3rd Per. Plu.—𐬌𐬀𐬉𐬀𐬉𐬎𐬀, 𐬌𐬀𐬉𐬎𐬎𐬌 Wester., 𐬌𐬀𐬉𐬎𐬎𐬌 Geld.

409. Imperative Mood—Atmanepada.

	Singular.	*Plural.*
1	𐬨𐬀𐬌𐬌𐬀𐬉𐬎	𐬨𐬀𐬎𐬌𐬀𐬉𐬎

	Singular.	*Plural.*
2		
3		

410. Other Verbal forms of the same:—

1st Per. Sing.—

2nd Per. Sing.— , also (Wester.,—› being dropped ; see Vend. 2, 3).—Mark do Thou hear (Y. 49, 7) ; Y. 53, 3 (for rt.)

2nd Per. Plu.— (Y. 45, 1).

411. Potential Mood—Parasmaipada.

	Singular.	*Dual.*	*Plural.*
1			
2			
3		*	

412. Other verbal forms of the same:—

2nd Per. Sing.— ,

2nd Per. Plu.— ,

3rd Per. Sing.— ,

3rd Per. Plu.— (rt.), ,

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* See Geld. Y. 12, 5. 6. Compare Sans. तुदेतम् (rt. तुद् to strike).

413. Potential Mood—Atmanepada.

	Singular.	*Dual.*	*Plural.*
1			
2			
3			

414. Other verbal forms of the same:—

2nd Per. Sing.— (Prof. Justi) Yt. 24, 12.

3rd Per. Sing.— ,

3rd Per. Du.— (Vend. 8, 10).

3rd Per. Plu.—

415. Remarks on some Irregular Roots of the Sixth Class:—

Rt. (Sans. सद् to sit) changes its vowel to ; *e.g.*, (also, and); .—Comp. Sans. सीदति (rt. सद् to sit).

Roots (कृत् to cut) and (to kill, to destroy) insert a penultimate nasal; *e.g.*, , &c. , &c. Comp. Sans. कृन्तति (rt. कृत् to cut; unchangeable special base कृन्त).

Roots (to hear) and (विश् to enter, to become) lengthen their vowels; *e.g.*, imperat. 2 sing. Atmane.; plu.; imperf. 3 sing. Atmane.; , , , &c.

Rt. 𐬫𐬀𐬎𐬀𐬴 forms 𐬫𐬀𐬎𐬀𐬴𐬌𐬙𐬀𐬎𐬀𐬴 Gâth. (Y. 29, 1) imperf. 2 plu. Atmane.; and, with the prefix 𐬀𐬙, 𐬀𐬙𐬫𐬀𐬎𐬀𐬴𐬌𐬙𐬀𐬎𐬀𐬴 (Vend. 9, 2) pres. 3 sing. Parasmai.

Rt. 𐬵𐬀𐬙 (इष् to wish), when preceded by the prefixes 𐬀𐬙𐬌𐬙 and 𐬀𐬙𐬌𐬙𐬀, drops its vowel; *e.g.*, 𐬀𐬙𐬌𐬙𐬵𐬀𐬙𐬌𐬙 (orig., 𐬀𐬙𐬌𐬙𐬀𐬵𐬀𐬙𐬌𐬙) imperat. 2 plu. Parasmai.; 𐬵𐬀𐬙𐬌𐬙𐬵𐬀𐬙𐬌𐬙, 𐬀𐬙𐬌𐬙𐬵𐬀𐬙𐬌𐬙𐬵𐬀𐬙𐬌𐬙, &c.

Seventh Conjugation.

416. The verbal forms of roots of the seventh class in the four conjugational tenses and moods are very few. The following are such as are found in the Avestaic writings:—

Roots 𐬐𐬀𐬱 to know, 𐬵𐬀𐬛 to find, 𐬛𐬀𐬱𐬛 to empty.

Special strong base 𐬐𐬀𐬱𐬛𐬀, 𐬵𐬀𐬛𐬀, 𐬛𐬀𐬱𐬛𐬀

Special weak base 𐬐𐬀𐬴𐬛𐬀, 𐬵𐬀𐬴𐬛𐬀, 𐬛𐬀𐬴𐬛𐬀

417. Present Tense—Parasmaipada.

1st Per. Sing.—𐬐𐬀𐬱𐬛𐬀𐬉𐬙𐬀 (rt. 𐬛𐬛𐬀 to attribute).

3rd Per. Sing.—𐬐𐬀𐬱𐬛𐬀𐬙𐬀 (rt. 𐬐𐬀𐬱 to know); 𐬵𐬀𐬛𐬀𐬙𐬀 (rt. 𐬵𐬀𐬛 to find, to obtain); 𐬛𐬀𐬱𐬛𐬀𐬙𐬀, 𐬛𐬀𐬱𐬛𐬀𐬙𐬀𐬛𐬀𐬙𐬀 (rt. 𐬛𐬀𐬱𐬛 to empty); see paras. 28-29.

418. Present Subjunctive—Atmanepada.

1st Per. Plu.—𐬐𐬀𐬱𐬛𐬀𐬵𐬀𐬙𐬀𐬐𐬀𐬱𐬛𐬀𐬙𐬀 (rt. 𐬐𐬀𐬱, 𐬛𐬀𐬱 to know).

Paradigms of the Eighth Conjugation.

Root 𐬠𐬀𐬱, Sans. तन् to draw—Eighth Class.

Special strong base 𐬠𐬀𐬱𐬀𐬱𐬀𐬙𐬀; Special weak base 𐬠𐬀𐬱𐬀

419. Present Tense—Parasmaipada.

	Singular.		*Plural.*
1	𑀢𑀦𑁄𑀫𑀺	तनोमि	𑀢𑀦𑀸𑀫
2	𑀢𑀦𑁄𑀲𑀺		𑀢𑀦𑀣
3	𑀢𑀦𑁄𑀢𑀺		𑀢𑀦𑀦𑁆𑀢𑀺

420. Other verbal forms of the same:—

3rd Per. Sing.—𑀢𑀦𑀺𑀢𑀸, 𑀢𑀦𑀺𑀢𑀸𑀭𑀁 (rt. 𑀢𑀦𑁄 गुण् multiply).

3rd Per. Plu.—𑀢𑀦𑀦𑁆𑀢𑀺𑀬𑀁 (rt. 𑀢𑀦𑀬 to promote, to increase); 𑀢𑀦𑀦𑁆𑀢𑀺𑀬𑀁_𑀫𑀢𑀺𑀦𑀢𑀦𑀦𑁆𑀢𑀺𑀬𑀁, 𑀫𑀢𑀺𑀦𑀢𑀦𑀦𑁆𑀢𑀺𑀬𑀁 (rt. 𑀫𑀢𑀺_𑀦𑀢 to outrun; see para. 58).

421. Present Tense—Atmanepada.

	Singular.		*Plural.*
1	*𑀢𑀦𑀸𑀬𑀫, 𑀢𑀦𑀬𑀫	तन्वे	𑀢𑀦𑀸𑀫𑀳𑁂
2	𑀢𑀦𑁂𑀲𑁂		
3	𑀢𑀦𑀸𑀬𑁂		𑀢𑀦𑀸𑀦𑁆𑀢𑁂

422. Present Subjunctive—Parasmaipada.

1st Per. Sing.—𑀫𑀢𑀺𑀦𑀢𑀦𑀬𑀫...𑀬𑀦𑀦𑀸𑀫 (Y. 19, 7.) I will draw (his soul) off...—(the personal termination is dropped).

423. Imperfect Tense—Parasmaipada.

	Singular.		*Plural.*
1	𑀅𑀢𑀦𑀫𑀺		𑀅𑀫𑀦𑀫
2	𑀅𑀢𑀦𑁄𑀲𑀺	अतनोस्	𑀅𑀫𑀦𑀣
3	𑀅𑀢𑀦𑁄𑀢𑀺		𑀅𑀦𑀦𑁆

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* 𑀦𑀦 is euphonically inserted.—Compare. 𑀅𑀢𑀦𑀦𑁆𑀢𑀁; see para. 58.

424. Imperfect Tense—Atmanepada.

	Singular.	*Plural.*
1	ऽऽअतन्वि	ऽतनुवहअतनुमहि
2	ऽतनुथाअतनुषाताम्	ऽतनुध्वमअतनुढ्वम्
3	ऽतनुताअतनुत	ऽतन्वतअतन्वत

425. Imperative Mood—Parasmaipada.

	Singular.	*Plural.*
1	तनवानितनवाव	तनवामतनाम
2	तनुहितनुतात्	तनुतातन
3	तनुतुतनुताम्	तन्वन्तुतन्वन्तु

426. Imperative Mood—Atmanepada.

	Singular.	*Plural.*
1	तनवैतनवावहै	तनवामहैतनामहै
2	तनुष्वतनुताम्	तनुध्वम्
3	तनुतांतनुताम्	तन्वतांतन्वताम्

427. Potential Mood—Parasmaipada.

	Singular.	*Plural.*
1	तनुयाम्तनुयाव	तनुयामतनुयाम
2	तनुयाःतनुयातम्	तनुयाततनुयात
3	*तनुयात्तनुयाताम्	तनुयुःतनुयुः

428. Potential Mood—Atmanepada.

	Singular.	*Plural.*
1	†तनुयांतनुवहि	तनुमहितनुमहि
2	तनुषीष्टाःतनुयास्थाम्	तनुढ्वम्तनुध्वम्
3	तनुषीष्टतन्वीत	तनुषीरन्तन्वीरन्

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* Similarly, कर्मण्यण्यासुयुवपिवपिरादिसिभ्यो विभक्तौ Vend. 18, 70 (rt. षिञ् बन् to slay).

† See तनादिकृञ्भ्य उः Y. 19, 7.

Paradigms of the Ninth Conjugation.

Rt. 𐬎𐬀𐬌 प्री to bless, to love—Ninth Class.

Unchangeable special base 𐬎𐬀𐬌𐬎

429. Present Tense—Parasmaipada.

	Singular.	*Plural.*
1	𐬎𐬀𐬌𐬎𐬎𐬆	𐬎𐬀𐬌𐬎𐬎𐬎𐬎𐬆 (Yt. 12, 3)
2	𐬎𐬀𐬌𐬎𐬎𐬎𐬆	𐬎𐬀𐬌𐬎𐬎𐬎𐬨𐬆
3	𐬎𐬀𐬌𐬎𐬎𐬎𐬆𐬆	𐬎𐬀𐬌𐬎𐬎𐬎𐬆𐬆

430. Other verbal forms of the same:—

1st Per. Sing.—𐬎𐬀𐬌𐬎𐬎𐬎𐬆 Vend. 18, 31 (rt. 𐬎𐬎, Sans. सु to bear offspring).

1st Per. Plu.—𐬎𐬀𐬌𐬎𐬎𐬎𐬎𐬎𐬆 Geld., 𐬎𐬀𐬌𐬎𐬎𐬎𐬎𐬎𐬆 Wester. (Y. 38, 4)—substituting 𐬎𐬎 for 𐬎𐬎—the characteristic mark of the [class.

2nd Per. Sing.—𐬎𐬀𐬌𐬎𐬎𐬎𐬎𐬆 Vend. 18, 30.

3rd Per. Sing.—𐬎𐬀𐬌𐬎𐬎𐬎𐬆𐬆, 𐬎𐬀𐬌𐬎𐬎𐬎𐬆, 𐬎𐬀𐬌𐬎𐬎𐬎𐬎𐬎𐬆𐬆 Y. 10, 13; 𐬎𐬀𐬌𐬎𐬎𐬎𐬎𐬎𐬎𐬆 Wester., 𐬎𐬀𐬌𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬆 Geld. Yt. 10, 143; 𐬎𐬀𐬌𐬎𐬎𐬎𐬎𐬎𐬎𐬆 Wester., 𐬎𐬀𐬌𐬎𐬎𐬎𐬎𐬎𐬆 𐬎𐬀𐬌𐬎𐬎 Geld. Yt. 10, 68.

[shave off.

3rd Per. Plu.—𐬎𐬀𐬌𐬎𐬎𐬎𐬎𐬎𐬎𐬆𐬆 (Justi); rt. 𐬎𐬎-𐬎𐬀𐬌𐬎𐬎 to

431. Present Tense—Atmanepada.

	Singular.	*Plural.*
1	𐬎𐬀𐬌𐬎𐬎*	𐬎𐬀𐬌𐬎𐬎𐬎𐬎𐬎𐬎
2	𐬎𐬀𐬌𐬎𐬎𐬎𐬎	
3	𐬎𐬀𐬌𐬎𐬎𐬎𐬎𐬆	𐬎𐬀𐬌𐬎𐬎𐬎𐬎𐬎𐬆

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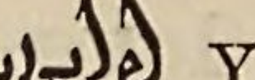
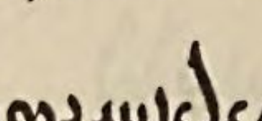
* Similarly, 𐬎𐬀𐬌𐬎𐬎𐬎𐬎, 𐬎𐬀𐬌𐬎𐬎𐬎𐬎; 𐬎𐬀𐬌𐬎𐬎𐬎𐬎-𐬎𐬎𐬎𐬎𐬎 I fight against.

432. Present Subjunctive—Atmanepada.

1st Per. Sing.—  Y. 49, 12.

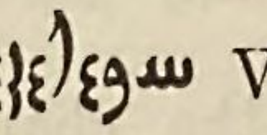
3rd Per. Sing.—  Wester. (Vend. 9, 47) instead of the 1st Per. Sing.

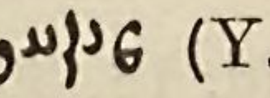
3rd Per. Plu.— (rt. to cover).

433. Imperfect Tense—Parasmaipada.

	Singular.	*Plural.*
1		
2		
3		

434. Other verbal forms of the same:—

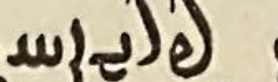
1st Per. Sing.—  Vend. 22, 1 (rt. to make).

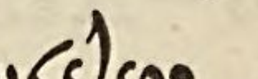
2nd Per. Sing.—  (Y. 46, 14); (Y. 44, 6) Justi.

435. Imperfect Tense—Atmanepada.

	Singular.	*Plural.*
2		
3	*	

436. Imperfect Subjunctive—Parasmaipada.

3rd Per. Sing.—  , , Geld. Y. 10, 5.

3rd Per. Plu.—  (rt. to lift up).

437. Imperfect Subjunctive—Atmanepada.

3rd Per. Sing.— Y. 30, 6 (rt. to choose).

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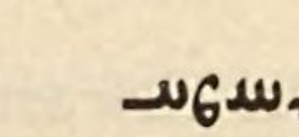
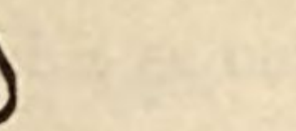
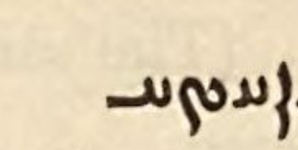
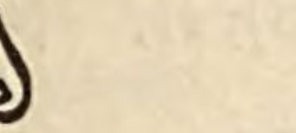
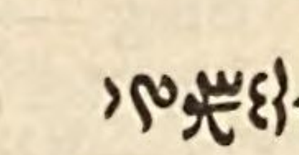
* Similarly, ; (rt. to confess oneself) —the radical vowel is dropped.

438. Imperative Mood—Parasmaipada.

	Singular.	*Plural.*
1		
2		
3		

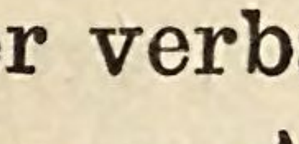
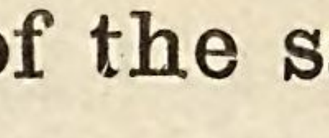
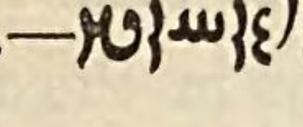
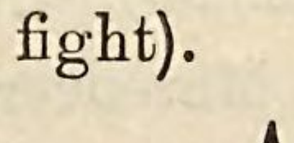
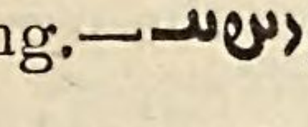
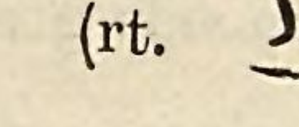
439. Other verbal forms of the same:—

2nd Per. Sing.— Y. 28, 11 (rt. to fill up).

3rd Per. Sing.— Y. 10, 1; also, Y. 10, 1 (rt. to dwell).

3rd Per. Plu.— Yt. 13, 157.

440. Imperative Mood—Atmanepada.

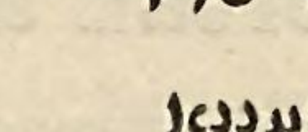
	Singular.	*Plural.*
1		
2		
3		

441. Other verbal forms of the same:—

1st Per. Sing.— (rt. to fight).

2nd Per. Sing.— (rt. to shave off).

442. Potential Mood—Parasmaipada.

	Singular.	*Plural.*
1		
2		
3		

443. Other verbal forms of the same:—

1st Per. Plu.—𐬵𐬀𐬭𐬀𐬌𐬙𐬀𐬵 Y. 28, 9. Observe the insertion of 𐬌 before the characteristic mark of the class; rt. 𐬵𐬀𐬭 to anger, to provoke. (The same might be taken as a denominative verb.)

3rd Per. Sing.—𐬚𐬀𐬌𐬙𐬀𐬭𐬌𐬎𐬆 (Justi); rt. 𐬎𐬆𐬌𐬙 to select.

3rd Per. Plu.—𐬌𐬵𐬵𐬀𐬌𐬵𐬀 Yt. 8, 58.

444. Potential Mood—Atmanepada.

	Singular.	*Plural.*
1		𐬀𐬎𐬆𐬌𐬙𐬀𐬭𐬌𐬵𐬀
2	𐬀𐬎𐬆𐬌𐬙𐬀𐬭𐬌𐬵𐬆	𐬀𐬎𐬆𐬌𐬙𐬀𐬭𐬌𐬵𐬀
3	𐬀𐬎𐬆𐬌𐬙𐬀𐬭𐬌𐬵𐬆	

Other forms of 3rd Per. Sing.—𐬀𐬎𐬆𐬌𐬙𐬀𐬭𐬌𐬵𐬆, 𐬌𐬵𐬵𐬀 (orig., 𐬀𐬎𐬆 + 𐬵𐬵𐬀 + 𐬌𐬵 + 𐬆), 𐬀𐬎𐬆𐬌𐬙𐬀𐬭𐬌𐬵𐬀, 𐬀𐬎𐬆𐬌𐬙𐬀𐬭𐬌𐬵𐬆

445. Paradigms of the Tenth Conjugation.

It should be borne in mind that the verbal forms of roots of the tenth class are equally applicable to causals derived from the same roots. In Sanskrit the conjugation of the causal agrees almost entirely with the conjugation of the roots of the tenth class; *e. g.*, rt. चुर् (10th cl.) to steal; चोरयति he steals (pres. 3 sing. Parasmai.); चोरयति he causes to steal (pres. 3 sing. caus. Parasmai). Moreover, the verbal forms in the four conjugational tenses and moods given directly below the paradigms are not all of the tenth class, many of them being causals; *e. g.*, 𐬀𐬵𐬵𐬀𐬵𐬀 caus. (rt. 𐬵𐬀 5th cl.); 𐬚𐬀𐬵𐬵𐬀𐬌𐬵𐬀 caus. (rt. 𐬵𐬀𐬌𐬵 6th cl.); 𐬵𐬀𐬵𐬀𐬵𐬀 caus. (rt. 𐬵𐬀𐬵𐬀 1st cl.), &c.

Root 𐬛𐬀𐬌𐬙 (Sans. छिन्द्, छिद्) to cut, to break asunder—Tenth Class.

Unchangeable special base 𐬛𐬀𐬌𐬙𐬀𐬵𐬵

446. Present Tense—Parasmaipada.

	Singular.	*Plural.*
1		
2		
3		

447. Other verbal forms of the same:—

1st Per. Sing.—, Yt. 5, 63. (rt. to attain); , Wester.—an abridged form of (rt. नश् to disappear).

1st Per. Plu. , Y. 41, 1; Y. 35, 7.

2nd Per. Sing.—,

2nd Per. Plu.— (Yt. 13, 38).

3rd Per. Sing.— (Geld.) Yt. 10, 18. 28; ... , (rt. स्मर्). he causes (me) to ponder (rt.); he orders or fixes (caus. of नि-स्था); he frightens; caus. of ; (caus. of); (Wester.), (Geld.) Yt. 8, 9 he makes (them) flow (caus.) ; Y. 43, 6 (rt.); ;

3rd Per. Du.— Y. 10, 3 (rt. वक्ष् to grow).

3rd Per. Plu.— (Geld.); ,

they marry; Y. 48, 10 (rt. भृ् to break, to destroy).

448. Present Tense—Atmanepada.

	Singular.	*Plural.*
1		
2		
3		

449. Other verbal forms of the same:—

1st Per. Plu.—

2nd Per. Sing.— (Prof. Justi) Yt. 4, 10.

3rd Per. Sing.— Vend. 18, 46.

3rd Per. Plu.— they come flying (rt.); (rt. to wound); Geld. Yt. 13, 30.

450. Present Subjunctive—Parasmaipada.

2nd Per. Sing.—

3rd. Per. Sing.— (caus.) Yt. 10, 86, (when) will he turn (us); rt. to go.

3rd Per. Plu.—

451. Present Subjunctive—Atmanepada.

2nd Per. Sing.— (caus.) Y. 71, 16.

3rd Per. Plu.— (rt. Lat. *Med*-eri).

452. Imperfect Tense—Parasmaipada.

	Singular.	*Plural.*
1		
2		
3		

453. Other verbal forms of the same:—

1st Per. Sing.—

1st Per. Plu.— (Wester.) Yt. 24, 32.

3rd Per. Sing.—

3rd Per. Sing.— caus. (rt. to sit down); (Geld.); (with the temporal augment).—Mark caus. (rt.).

3rd Per. Du.— Yt. 13, 78; rt. Ved. लुर्व् to overcome.

3rd Per. Plu.— they showed (the paths).

454. Imperfect Tense—Atmanepada.

	Singular.	*Plural.*
1.		
2.		
3.		

455. Other Verbal forms of the same:—

3rd Per. Sing.— (caus.) Yt. 13, 89; ; he established (rt.); Geld. Y. 44, 20 (rt. to grow, to flourish).

3rd Per. Plu.—𐬞𐬀𐬹𐬱𐬀𐬎𐬎𐬀𐬌𐬎𐬎𐬀𐬌𐬎𐬎𐬀𐬌

3rd Per. Sing.—[illegible] let (him) inculcate (it) Y. 35, 6 (rt. [illegible]); [illegible]

3rd Per. Plu.—[illegible]

459. Imperative Mood—Atmanepada.

	Singular.	*Plural.*
1	[illegible]	[illegible]
2	[illegible]	[illegible]
3	[illegible]	[illegible]

460. Other verbal forms of the same:—

1st Per. Sing.—[illegible] Geld. Yt. 9, 26 (rt. [illegible]).

2nd Per. Sing.—[illegible] Geld. (for [illegible]) Visp. 8, 1.—Rev. Dr. Mills.

2nd Per. Plu.—[illegible]

461. Potential Mood—Parasmaipada.

	Singular.	*Plural.*
1	[illegible]	[illegible]
2	[illegible]	[illegible]
3	[illegible]	[illegible]

462. Other verbal forms of the same:—

1st Per. Plu.—[illegible] (caus.) we can herald forth (Y. 49, 9); rt. [illegible] श्रु to hear.

2nd Per. Sing.—[illegible] (rt. [illegible] to sit down).

3rd Per. Sing.—𐬛𐬀𐬹𐬛𐬀𐬌𐬌𐬀𐬌𐬌𐬀𐬎𐬎, 𐬛𐬀𐬹𐬛𐬀𐬌𐬌𐬀𐬌𐬌𐬀𐬎𐬎, also, 𐬛𐬀𐬹𐬛𐬀𐬌𐬌𐬀𐬎𐬎 Yt. 19, 80 (rt. 𐬎𐬀𐬎 क्षि to be extinguished); 𐬛𐬀𐬹𐬛𐬀𐬌𐬌𐬀𐬎𐬎 he should bring up or nourish;—𐬌𐬌 is dropped from the last two forms 𐬛𐬀𐬹𐬛𐬀𐬌𐬌𐬀𐬎𐬎 (rt. 𐬎𐬀𐬎 बाध्, बाध् to repel, to oppose).

3rd Per. Du.—𐬛𐬀𐬹𐬛𐬀𐬌𐬌𐬀𐬌𐬌𐬀𐬎𐬎 Yt. 13, 89.

463. Potential Mood—Atmanepada.

	Singular.	*Plural.*
2	𐬛𐬀𐬹𐬛𐬀𐬌𐬌𐬀𐬌𐬌𐬀𐬎𐬎	𐬛𐬀𐬹𐬛𐬀𐬌𐬌𐬀𐬌𐬌𐬀𐬎𐬎
3	*𐬛𐬀𐬹𐬛𐬀𐬌𐬌𐬀𐬌𐬌𐬀𐬎𐬎	𐬛𐬀𐬹𐬛𐬀𐬌𐬌𐬀𐬌𐬌𐬀𐬎𐬎

Remark.—From the verbal forms given above in the four conjugational tenses and moods from p. 178 seq., the Avesta student must have observed, that some roots are conjugated in the Parasmaipada, others in the Atmanepada only; while a major portion of them in both the **padas**. A few notable examples of such are given below:—

464. Verbs that are conjugated mostly in the Parasmaipada.

𐬀𐬌 (to obtain) 1st cl.; 𐬀𐬌 (to be) 2nd cl.; 𐬛𐬀𐬌 (to empty) 7th. cl.; 𐬛𐬀𐬌 (to ooze out, to pollute) 4th cl.; 𐬛𐬀𐬌 (to dig) 1st cl.; 𐬛𐬀𐬌 (to cut) 6th cl.; 𐬛𐬀𐬌 (to seize); 𐬛𐬀𐬌 (to flow) 1st cl.; 𐬛𐬀𐬌 (to run) 1st cl.; 𐬛𐬀𐬌 (to fear) 6th cl.; 𐬛𐬀 (to lead) 1st cl.; 𐬛𐬀𐬌 (to fall down, to fly) 1st cl.; 𐬛𐬀𐬌 (to wish) 2nd cl.

465. Verbs that are conjugated in the Atmanepada only.

𐬀𐬌 (to hear) 6th class; 𐬀 to talk (as an evil being) 1st cl.; 𐬛𐬀𐬌 (to fight) 9th cl.; 𐬛𐬀 (to know) 4th class; 𐬛𐬀 (to think) 4th class. (Exceptions:—𐬛𐬀𐬌 𐬛𐬀𐬌). 𐬛𐬀 (to invoke, to adore) 1st cl.; 𐬛𐬀 (to express the Hom juice) 5th class.

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* Similarly, 𐬛𐬀𐬹𐬛𐬀𐬌𐬌𐬀𐬌𐬌𐬀𐬎𐬎, 𐬛𐬀𐬹𐬛𐬀𐬌𐬌𐬀𐬌𐬌𐬀𐬎𐬎

466. Verbs that are conjugated both in the Parasmaipada and the Atmanepada.

ಸಹ (to carry) 1st cl.; ಆಸ (to sit) 2nd cl.; ಅ (to go) 2nd cl.; ಇ (to go); ಇಚ್ಛ (to wish) 6th cl.; ಇಷ್ (to do) 5th cl.; ಅಶ್ನ (to eat, to drink) 1st. cl.; ಈಶ್ವರ (to rule) 1st cl.; ಉಪಯಮ್ (to hold); ಋಧ್ (to smite) 2nd cl.; ಏಧ್ (to hold, to support); ಕಥ್ (to fasten) 1st cl.; ಕಸ (to give, to create) 3rd cl.; ಕಾಮಯ್ (to rush forth) 1st cl.; ಕಿಲ್ (to perish, to be lost) 4th cl.; ಕುಶ (to protect) 2nd cl.; ಕೃಷ್ (to ask) 6th cl.; ಕ್ಷಪಯತಿ (to grant, to bestow) 1st cl.; ಖ (to be) 1st cl.; ಗಮ್ (to carry) 1st cl.; ಗರ್ಹ (to speak) 2nd cl.; ಗ್ಲೈ (to grow); ಗ್ಲಪಯತಿ (to grow) 4th cl.; ಘೃಣ (to speak) 3rd cl.; ಘ್ರಾ (to carry, to bear) 1st cl.; ಚಕ್ಷ್ (to work) 4th cl.; ಚಮ್ಪ (to stand) 3rd cl.; ಚಷ್ (to bathe, to wash) 4th cl.; ಚಿತ್ (to hear) 5th cl.

Roots that form their special base in two or more ways.

467. Verbal forms having the same root and signification belong, in several instances, to more than one class in the conjugational tenses and moods. *E. g.*

ಇಷ್ to do—ಇಚ್ಛ ಇಷ್ಟಾತ್ 5th class, imperat. 2nd sing. Parasmai.; ಇಚ್ಛಸ್ವ ಇಷ್ಟಾತ್ 2nd cl., imperat. 2nd sing. Atmane.

[6th cl.

ಉಷ to dwell—ಉಷಿತ್ವಾ ಉಷ್ಟಾತ್ 2nd cl.; ಉಷಿತ್ವಾ, ಉಷ್ಟಾತ್, ಉಷಿತಾ

ಗುಪ to hide, to protect—ಜುಗುಪ್ತಾತ್ 1st cl.; ಜುಗುಪ್ಸತಿ 6th cl.

ಗೃಹ to seize, to take hold of, to get—ಜಗೃಹ್ಯಾತ್ 9th cl.; ಜಿಘೃಕ್ಷತಿ 6th cl.

ಛಿದ್-ಛಿನತ್ತಿ to cut, to pare off—ಚಿಚ್ಛೇದ-ಚ್ಛಿನತ್ತಿ 2nd cl.; ಚಿಚ್ಛಿದತುಃ-ಚ್ಛಿನದ್ಧಿ 6th cl.

ಸಂಬಂಧಿಸಿದಂತೆ ; ಸಂಬಂಧಿಸಿದಂತೆ 4th cl. ; ಸಂಬಂಧಿಸಿದಂತೆ—to look into, 3rd sing. Parasmai.) 2nd cl.

ಸೇರು to join.—ಸೇರುತ್ತಾನೆ ; ಸೇರುತ್ತಾನೆ (pres. 1st sing. Parasmai.) 1st cl. ; ಸೇರಿದರು 2nd cl. ; ಸೇರಿದಳು—ಸೇರಿದಳು to hear, 5th cl.

ಕೇಳು to sit—ಕೇಳುತ್ತಾರೆ ಕೇಳುತ್ತಾರೆ, ಕೇಳುತ್ತಾರೆ 6th cl. ; ಕೇಳುತ್ತಾರೆ ಕೇಳುತ್ತಾರೆ, ಕೇಳುತ್ತಾರೆ 2nd cl., &c.

ಕೊಲ್ಲು to dig—ಕೊಲ್ಲುತ್ತಾನೆ, ಕೊಲ್ಲುತ್ತಾನೆ 1st cl. ; ಕೊಲ್ಲುತ್ತಾನೆ, ಕೊಲ್ಲುತ್ತಾನೆ 2nd cl.

3rd sing. Parasmai.) 2nd cl.

ಸೇರು to join.—ಸೇರುತ್ತಾನೆ; ಸೇರುತ್ತಾನೆ (pres. 1st sing. Parasmai.) 1st cl.; ಸೇರಿದರು 2nd cl.; ಸೇರಿದಳು—ಸೇರಿದಳು 5th cl.

ಕೇಳು to hear—ಕೇಳುತ್ತಾನೆ ; ಕೇಳುತ್ತಾನೆ 2nd cl. ; ಕೇಳಿದರು ಕೇಳಿದಳು 5th cl.

ಕೇಳು to sit—ಕೇಳುತ್ತಾರೆ, ಕೇಳುತ್ತಾರೆ 6th cl. ; ಕೇಳಿದರು ಕೇಳಿದಳು ಕೇಳಿದರು 2nd cl., &c.

ಕೊಲ್ಲು to dig—ಕೊಲ್ಲುತ್ತಾನೆ, ಕೊಲ್ಲುತ್ತಾನೆ 1st cl. ; ಕೊಲ್ಲುತ್ತಾನೆ, ಕೊಲ್ಲುತ್ತಾನೆ 2nd cl.

ಕೊಲ್ಲು to give, to make, to place—ಕೊಲ್ಲುತ್ತಾನೆ, ಕೊಲ್ಲುತ್ತಾನೆ, ಕೊಲ್ಲುತ್ತಾನೆ 2nd cl. ; ಕೊಲ್ಲುತ್ತಾನೆ ಕೊಲ್ಲುತ್ತಾನೆ, &c. 3rd cl. [2nd cl.

ಮಾಡು to fashion—ಮಾಡುತ್ತಾನೆ 1st cl. ; ಮಾಡುತ್ತಾನೆ, ಮಾಡುತ್ತಾನೆ 2nd cl. ; ಮಾಡಿದರು ಮಾಡಿದಳು 5th cl.

ತಿಳಿ to discern—ತಿಳಿಯುತ್ತಾರೆ pres. 2nd plu. Parasmai. 1st cl. ; ತಿಳಿದಿದ್ದಾರೆ pot. 3rd sing. Parasmai., ತಿಳಿಯುತ್ತಾರೆ pot.

Compare Sans. rt. युज् (to join), which belongs both to the second and to the ninth class ; rt. क्रम् (to go) belongs to the first and to the fourth class.

468. The same root, when it has different significations, belongs to different classes.

E. g.

, जागर् to be awake—3rd cl. ; *e. g.*, ;

to sing, to praise—2nd cl. ; *e. g.*,

to choose, to select—9th cl. ; *e. g.*, ; to atone for, to pay the penalty for—3rd cl. ; *e. g.*,

, Sans. नश् to be extinct or vanished—4th cl. ; *e. g.*, , to obtain, to find—1st cl. ; *e. g.*,

to fight against—9th cl. ; *e. g.*, .— to be fulfilled, to cross—10th cl. ; *e. g.*,

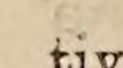
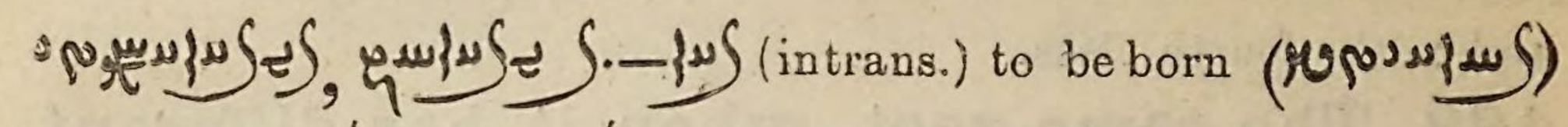
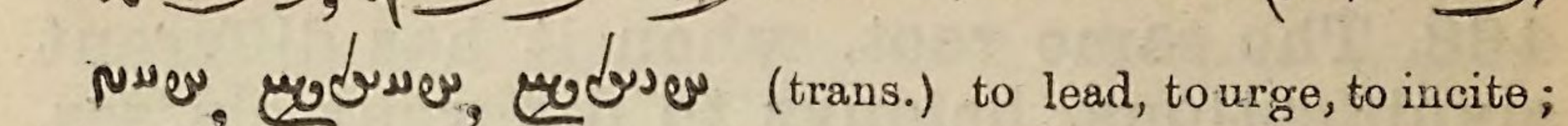
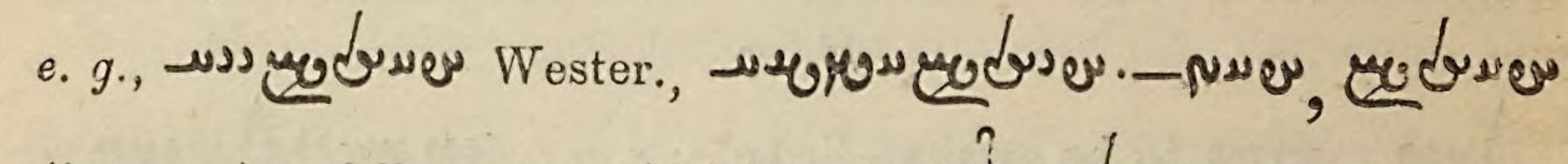
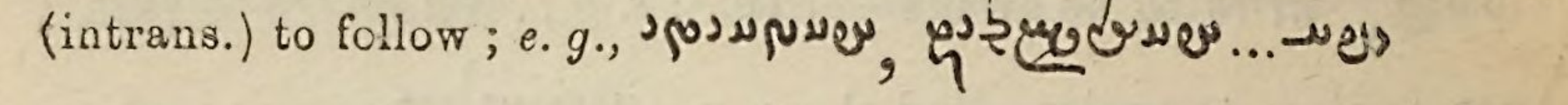
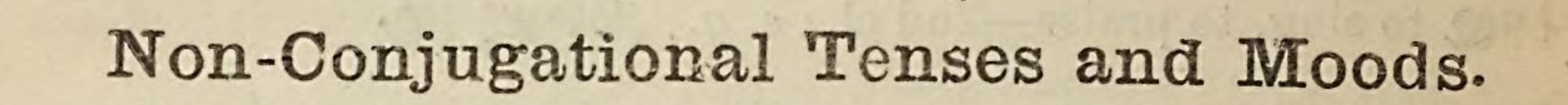
to carry—1st cl. ; *e. g.*, , &c.— to cut, to shave off—9th cl. ; *e. g.*, Wester.

, विद् to find—6th cl. ; *e. g.*, , , &c.— विद् to be found, to happen, 7th cl. ; *e. g.*,

to hear—5th cl. ; *e. g.*, ; (pres. partic. Parasmai. instr. sing.—, Sans. श्रु, सु. to pass, to go—1st cl. ; *e. g.*, pres. partic. gen. sing. Vend. 7, 27.

to beget—9th cl. ; *e. g.*, , .— to express the Hom juice, 5th cl. ; *e. g.*, ,

469. A few roots are used both transitively as well as intransi-

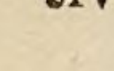
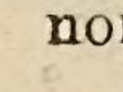
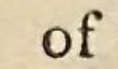
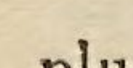
tively. *E. g.*,  (trans.) to beget, to bring forth; *e. g.*,  (intrans.) to be born  (trans.) to lead, to urge, to incite; *e. g.*,  Wester.,  (intrans.) to follow; *e. g.*, 

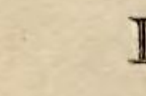
Non-Conjugational Tenses and Moods.

470. Having given in the preceding pages the inflected forms of primitive verbs in the four conjugational tenses and moods, we now proceed with the verbal forms of the non-conjugational tenses and moods, which are, as aforesaid, the future, the perfect, the aorist and the precative or benedictive. The rules for the formation of these tenses and moods apply to all primitive roots.

The Future Tense.

The future tense in Avesta is formed in two ways:—

471. (1) The third persons singular, dual and plural both in the Parasmaipada and the Atmanepada are expressed by the nominatives singular, dual and plural of the masculine gender of a noun ending in  and implying agency (nomen agentis). The nominative of the singular ends in  Sans. ता, the nominative of the dual in  Sans. तारौ, and the nominative of the plural in  Sans. तारस्. *E. g.*, he will protect, lit. he is a protector. Similarly, they two will protect; they (implying more than two) will protect. The same rule equally holds good in Sanskrit; *e. g.*, from rt. नी to lead, we have नेता, he will lead; नेतारौ, they both will lead; नेतारस् they (implying more than two) will lead.

In the first and second persons singular, dual and plural  Sans. ता is compounded with the corresponding persons of the

present of the verb 𐬀𐬵 Sans. अस् to be. This is called the **Periphrastic Future.*** *E. g.*

𐬀𐬎𐬵𐬌 + 𐬵𐬎𐬌𐬎𐬀 = 𐬀𐬎𐬵𐬎𐬌𐬎𐬀 I will protect; 𐬀𐬎𐬵𐬍 + 𐬵𐬎𐬌𐬎𐬀 = 𐬀𐬎𐬵𐬍𐬎𐬌𐬎𐬀 we will protect; 𐬎𐬌𐬵 + 𐬵𐬎𐬌𐬎𐬀 = 𐬎𐬌𐬵𐬎𐬌𐬎𐬀 you will protect. Similarly, in Sanskrit नेता + अस्मि = नेतास्मि I will lead; नेता + असि = नेतासि thou wilt lead; नेता + स्मः = नेतास्मः we will lead; नेता + स्थ = नेतास्थ you will lead, &c.—all in the Parasmaipada. These forms are very rare in the Avesta texts. Mark the following sentence:—

𐬵𐬎𐬌𐬀𐬎𐬌𐬵 𐬎𐬌𐬀𐬎𐬌𐬵

e. g., 𐬵𐬀𐬎𐬀𐬌𐬌𐬀𐬎𐬀𐬌𐬌𐬀 Wester., 𐬵𐬀𐬎𐬀𐬌𐬌𐬀𐬎𐬀𐬌𐬌𐬀 Geld. (Y. 28, 1) I shall propitiate (rt. 𐬌𐬀𐬎𐬀𐬌𐬌𐬀) Comp. Sans. गमिष्यति (rt. गम्) ; महीष्यति (rt. मह्).

3rd Per. Sing.—𐬛𐬀𐬥𐬀𐬭𐬀𐬌𐬀𐬎𐬀𐬌𐬌𐬀𐬎𐬀𐬌𐬌𐬀 (rt. 𐬛𐬀𐬥) 𐬵𐬀𐬎𐬀𐬌𐬌𐬀𐬎𐬀𐬌𐬌𐬀𐬎𐬀𐬌𐬌𐬀 he shall come (rt. 𐬵𐬀𐬎); 𐬛𐬀𐬥𐬀𐬭𐬀𐬌𐬀𐬎𐬀𐬌𐬌𐬀𐬎𐬀𐬌𐬌𐬀 he shall utter (rt. 𐬌𐬀𐬎𐬀𐬌); 𐬛𐬀𐬥𐬀𐬭𐬀𐬌𐬀𐬎𐬀𐬌𐬌𐬀𐬎𐬀𐬌𐬌𐬀 (rt. 𐬛𐬀𐬥 to smite)—all Gâthâ

3rd Per. Plu.—𐬛𐬀𐬥𐬀𐬭𐬀𐬌𐬀𐬎𐬀𐬌𐬌𐬀𐬎𐬀𐬌𐬌𐬀 (rt. 𐬛𐬀𐬥𐬀𐬭) [forms.

474. Future Present—Atmanepada.

1st Per Sing.—𐬵𐬀𐬎𐬀𐬌𐬌𐬀𐬎𐬀𐬌𐬌𐬀, 𐬵𐬀𐬎𐬀𐬌𐬌𐬀𐬎𐬀𐬌𐬌𐬀, 𐬵𐬀𐬎𐬀𐬌𐬌𐬀𐬎...𐬀

2nd Per. Sing.—𐬵𐬀𐬎𐬀𐬌𐬌𐬀𐬎𐬀𐬌𐬌𐬀𐬎...𐬎 (orig., 𐬵𐬀𐬎 + 𐬌𐬀𐬎𐬀𐬌𐬌𐬀𐬎𐬎); 𐬀𐬌𐬀𐬎𐬀𐬌𐬌𐬀𐬎𐬀𐬌𐬌𐬀𐬎𐬀𐬌𐬌𐬀𐬎𐬀 Geld. (Y. 28, 8). [𐬛𐬀𐬥𐬀𐬭]

3rd Per. Sing.—𐬵𐬀𐬎𐬀𐬌𐬌𐬀𐬎𐬀𐬌𐬌𐬀𐬎𐬀𐬌𐬌𐬀, 𐬵𐬀𐬎𐬀𐬌𐬌𐬀𐬎𐬀𐬌𐬌𐬀, 𐬵𐬀𐬎𐬀𐬌𐬌𐬀𐬎𐬀𐬌𐬌𐬀, rt.

3rd Per. Plu.—𐬵𐬀𐬎𐬀𐬌𐬌𐬀𐬎𐬀𐬌𐬌𐬀𐬎𐬀𐬌𐬌𐬀 (rt. 𐬵𐬀𐬎𐬀𐬌); 𐬵𐬀𐬎𐬀𐬌𐬌𐬀𐬎𐬀𐬌𐬌𐬀𐬎𐬀𐬌𐬌𐬀𐬎𐬀𐬌𐬌𐬀 (rt. 𐬛𐬀𐬥 to squeeze, to pound).

475. Future Present Subjunc.—Parasmai.

3rd Per. Sing.—𐬀𐬌𐬀𐬎𐬀𐬌𐬌𐬀𐬎𐬀𐬌𐬌𐬀 (rt. 𐬀𐬌 to perish).

476. Future Present Subjunc.—Atmane.

1st Per. Sing.—𐬌𐬀𐬎𐬀𐬌𐬌𐬀𐬎𐬀𐬌𐬌𐬀 𐬵𐬀𐬎𐬀𐬌𐬌𐬀 I shall regard Thee (rt. 𐬌𐬀𐬎); 𐬵𐬀𐬎𐬀𐬌𐬌𐬀𐬎𐬀𐬌𐬌𐬀 I shall conciliate (rt. 𐬵𐬀𐬎𐬀𐬌𐬌𐬀)

2nd Per. Sing.—𐬀𐬌𐬀𐬎𐬀𐬌𐬌𐬀𐬎𐬀𐬌𐬌𐬀𐬎𐬀 Wester. (rt. 𐬀𐬎 to bestow).

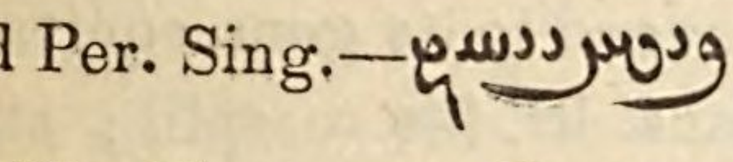
477. Future Imperfect—Parasmaipada.

1st Per. Plu.—𐬵𐬀𐬎𐬀𐬌𐬌𐬀𐬎𐬀 Y. 70, 4 (orig., 𐬵𐬀𐬎𐬀𐬌𐬌𐬀𐬎𐬀, rt. 𐬀𐬌𐬀 to obtain).

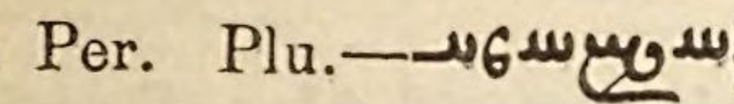
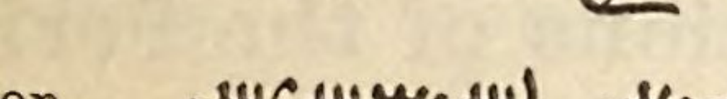
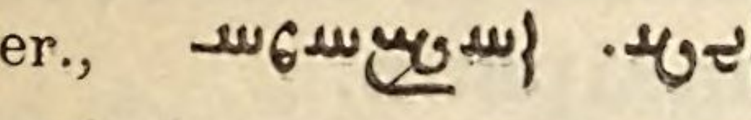
3rd Per. Sing.—𐬵𐬀𐬎𐬀𐬌𐬌𐬀𐬎𐬀𐬌𐬌𐬀𐬎...𐬎 (rt. 𐬌𐬀 to see); 𐬌𐬀𐬎𐬀𐬌𐬌𐬀𐬎𐬀 (rt. 𐬎 नी to lead); 𐬛𐬀𐬥𐬀𐬭𐬀𐬌𐬀𐬎𐬀𐬌𐬌𐬀 (rt. 𐬛𐬀𐬥 to smite).

Note.—The imperfect of the future is otherwise called the **Conditional Tense.** In Sanskrit the augment अ is also prefixed besides स्य (changeable to ष्य) being added to the root; *e. g.*, अदास्यत् (rt. दा to give).

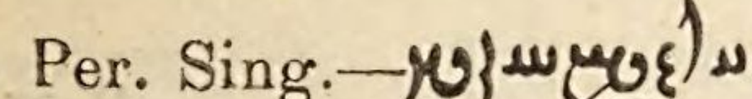
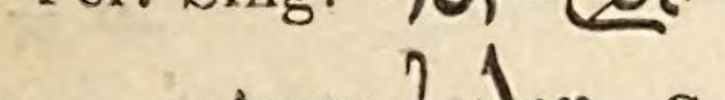
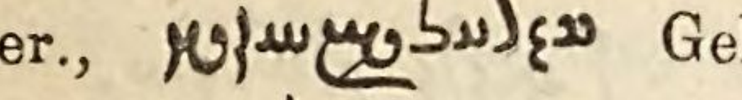
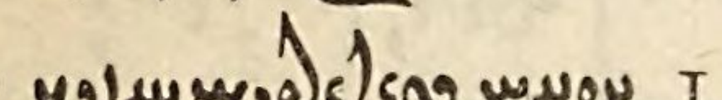
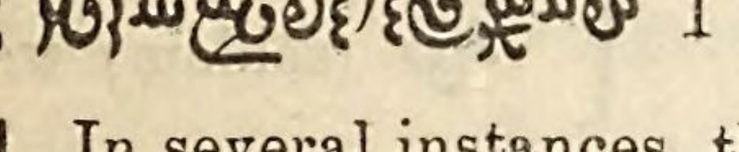
478. Future Imperfect Subjunc.—Parasmai.

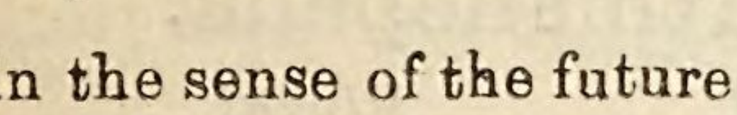
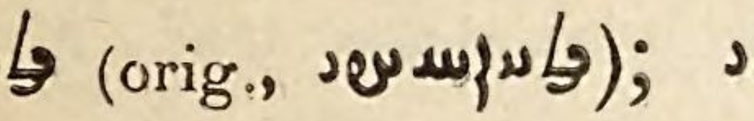
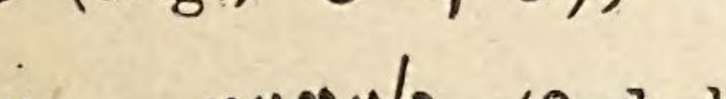
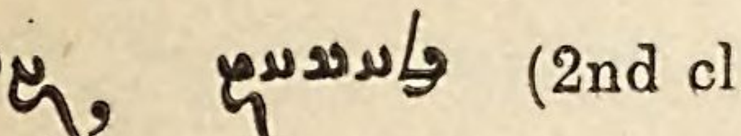
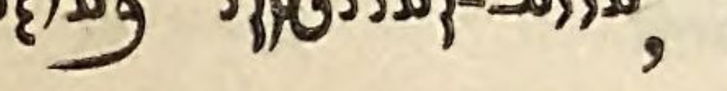
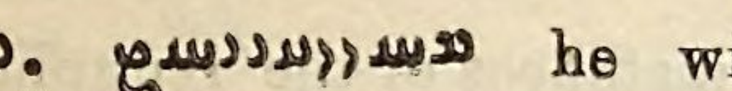
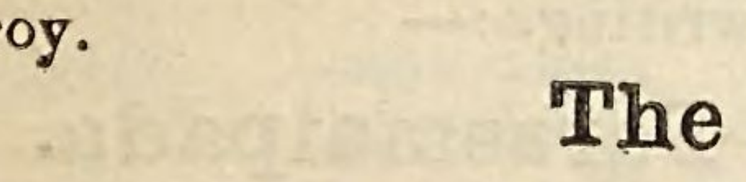
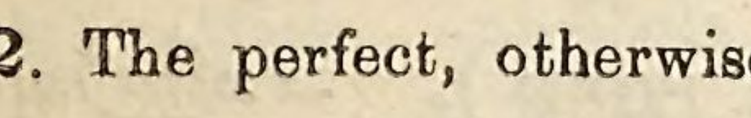
3rd Per. Sing.—  (rt.); (rt.)

479. Future Imperative—Parasmaipada.

1st Per. Plu.—  Y. 61, 5;  Wester.,  Geld. Y. 44, 13 (rt. to destroy).

480. Future Imperative—Atmanepada.

1st Per. Sing.—  (rt.);  Wester.,  Geld. (Y. 50, 4) I shall hear (rt. );  I shall seize (rt.).

481. In several instances, the present and the imperfect subjunctive, as well as the 1st and the 3rd per. of the imperative are used in the sense of the future; *e. g.*,  , (orig., );  (orig., ); ,  (2nd cl.),  ; ,  he will benefit,  he will destroy.

The Perfect.

482. The perfect, otherwise called the second preterite, has two forms, *viz.*, a reduplicated one and a periphrastic one.

The Reduplicated Perfect.

The reduplicated perfect is formed by suffixing the following personal terminations to the reduplicated base. The reduplication of the base is effected according to the rules given at p. 168 *et seq.*

483. "Strong and weak forms.—The base of the reduplicated perfect has often two forms, a strong base and a weak base. The strong base is used in the strong forms, the weak base in the weak forms. The strong forms are the three persons of the singular in the Parasmaipada; the remaining forms of the Parasmaipada and all the forms of the Atmanepada are weak*." In the strong base the radical vowel is changed to its guṇa equivalent, rarely, to its vṛiddhi form. Comp. Sans. Rt. भिद् to split; strong base बिभेद्; weak base बिभिद्; *e. g.*, बिभेद 1st per. sing. Parasmai. बिभिदे 1st per. sing. Atmane.

484. Personal Terminations of the Perfect Tense—Parasmaipada.

	Singular.	*Dual.*	*Plural.*
1	-a अ		-ma म
2	†-tha थ		-a अ
3	-a अ	-tara तर	-ara, -ra, -ar; (seldom) -ur उर:

485. Personal Terminations of the Perfect Tense—Atmanepada.

	Singular.	*Dual.*	*Plural.*
1	-e ए		
2	-se, -ṣe से		
3	-e ए	-āte आते	-ire इरे

The following are some notable instances of the reduplicated perfect as met with in the Avestaic writings:—

486. Perfect Tense—Parasmaipada.

1st. Per. Sing.—vaocaēmā (rt. vac); vaēdā (rt. vid); dadārəsa...dārəsa (rt. dṛ);

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* *Vide* Dr. Kielhorn's Sanskrit grammar, 3rd Edition, p. 113.

† Sometimes, though rarely, -ma (see vaēdəmā p. 239).

(orig., ; rt. to see); (rt. to grow); (rt. ; orig.,); (orig., —the final vowel is shortened; rt.)

1st Per. Plu.— Wester., Geld. (rt.); (rt.); (rt.); (rt. to exert).

2nd Per. Sing.— , (rt.); (orig., —the reduplicative syllable is dropped; rt. to know).

2nd Per. Plu.— (Y. 8, 2) You have deserved (it); rt. .—Mark the lengthening of the radical vowel.

3rd Per. Sing.— , (rt.); Wester., Geld. (rt.); (rt. Sans. कन् to love); (rt.); (rt. Ved. तु to be able); , (rt.); (rt.); (rt.); (orig., rt.); , (rt.); (rt.). Mark (Visp. 16, 3) and (Yt. 13, 99),—the reduplicative syllable is dropped from these two forms. Comp. Sans. वेद perf. 3rd sing. Parasmai. (rt. विद् to know).

3rd Per. Dual.— (rt.); (rt.)

3rd Per. Plu.—𐬎𐬀𐬎𐬀𐬨𐬀𐬌 (rt. 𐬎𐬀𐬌); 𐬎𐬀𐬎𐬀𐬵𐬀𐬌 (rt. 𐬵𐬀); 𐬎𐬀𐬎𐬀𐬵𐬀𐬨𐬀𐬌 (rt. 𐬵𐬀); 𐬎𐬀𐬎𐬀𐬵𐬀𐬨𐬀𐬌 (rt. 𐬵𐬀); 𐬎𐬀𐬎𐬀𐬵𐬀𐬨𐬀𐬌; 𐬎𐬀𐬎𐬀𐬵𐬀𐬨𐬀𐬌 (rt. 𐬵𐬀);

488. The Periphrastic Perfect.

The periphrastic perfect is formed by compounding the perfect of the auxiliary verb 𐬀𐬎 'to be' with the present participle (either Parasmai. or Atmane.) of any verb. Its forms are very rare. *E. g.*

𐬀𐬎𐬌𐬨𐬀𐬌 𐬵𐬀𐬌𐬎𐬎𐬀𐬌𐬎𐬀𐬌; 𐬀𐬎𐬌𐬨𐬀𐬌 𐬌𐬎𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌;

𐬀𐬎𐬌𐬨𐬀𐬌 𐬌𐬎𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌

The Aorist.

489. The Aorist, otherwise called the third preterite, has four forms in Avesta. Of whatever form it may be, it always takes the terminations of the imperfect only. Sometimes, though rarely, the augment 𐬀 is prefixed to the root; *e. g.*, 𐬀𐬎𐬎𐬀𐬎𐬎, 𐬀𐬌𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎. The aorist forms are more frequently and freely used in the Gâthâ dialect than in the Avestaic writings. In Sanskrit there are seven varieties of the Aorist; the common characteristic of them all is the augment अ. Four of these varieties correspond to the Avestaic forms.

490. The first form of the Aorist is constituted by suffixing the personal terminations of the imperfect directly to the root, the vowel of which is sometimes strengthened. This is called the Root-Aorist. *E. g.*

491. Root-Aorist—Parasmaipada.

1st Per. Sing.—𐬌𐬎𐬎𐬀𐬎, 𐬌𐬎𐬎𐬀𐬌𐬎 (rt. 𐬎𐬎)

1st Per. Plu.—𐬎𐬎𐬌𐬎, 𐬎𐬎𐬌𐬎𐬎𐬀𐬌

2nd Per. Sing.—𐬎𐬎𐬎𐬀𐬌𐬎𐬎𐬎 (orig., 𐬎𐬎+𐬀𐬌𐬎𐬎𐬀𐬌; rt. 𐬀𐬌𐬎𐬎); 𐬌𐬎𐬎, 𐬎𐬎𐬎𐬀𐬌𐬎𐬎𐬌.

3rd Per. Sing.—𐬌𐬎𐬎, 𐬌𐬎𐬎𐬎, 𐬌𐬎𐬎𐬀𐬌, 𐬌𐬎𐬎𐬀𐬌𐬎𐬎, 𐬌𐬎𐬎𐬀𐬌𐬎𐬎𐬀𐬌𐬎𐬎 (rt. 𐬎𐬎𐬎); 𐬌𐬎𐬎𐬀𐬌𐬎𐬎𐬀𐬌 (rt. 𐬌𐬎𐬎𐬀𐬌𐬎𐬎𐬀𐬌); 𐬌𐬎𐬎𐬀𐬌𐬌𐬎, 𐬌𐬎𐬎𐬀𐬌𐬎𐬎𐬌 (rt. 𐬀𐬌𐬎𐬌 to strengthen); 𐬌𐬎𐬎𐬀𐬌𐬵𐬎𐬎𐬎 (rt. 𐬵𐬎 to dwell); 𐬌𐬎𐬎𐬀𐬌𐬎𐬎𐬎 (rt. 𐬌𐬎𐬎𐬀𐬌𐬎𐬎 to fashion).

3rd Per. Dual.—𐬎𐬀𐬎𐬀𐬌𐬎𐬀𐬎𐬀 Y. 30, 3 (rt. 𐬎𐬀)

3rd Per. Plu.—𐬎𐬀𐬌 Y. 49, 4.

Compare Sans. अदाम्, अदास्, अदात्, अदाम, अदात, &c. (rt., दा to [give).

492. Root-Aorist—Atmanepada.

1st. Per. Sing.—𐬎𐬀𐬎𐬀𐬨𐬀 (rt. 𐬎𐬀𐬎𐬀)

1st Per. Plu.—𐬎𐬀𐬎𐬀𐬌𐬎𐬀𐬎𐬀 (rt. 𐬎𐬀𐬎𐬀 to choose).

2nd Per Sing.—𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀 Geld. (rt. 𐬎𐬀𐬎𐬀); 𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀 (rt. 𐬎𐬀𐬎𐬀 to give).

3rd Per. Sing.—𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀 (rt. 𐬎𐬀𐬎𐬀); 𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀-𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀 (Geld. 𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀); 𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀 𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀 (rt. 𐬎𐬀𐬎𐬀); 𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀 𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀 (rt. 𐬎𐬀𐬎𐬀); 𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀

493. In the second form of the Aorist the personal terminations are subjoined to a base formed from the root by the addition of 𐬎𐬀. This is called the 𐬎𐬀-𐬎𐬀- Aorist. *E. g.*

494. 𐬎𐬀-Aorist—Parasmaipada.

1st Per. Sing.—𐬎𐬀𐬎𐬀𐬎𐬀 (originally, 𐬎+𐬎𐬀+𐬎𐬀; rt. 𐬎𐬀 to be); *e. g.*, 𐬎𐬀𐬎𐬀𐬎𐬀 𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀 (see Vend. 18, 29)—a sort of a compound or periphrastic aorist. 𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀 (rt. 𐬎𐬀𐬎𐬀 ग्रह् to seize).

3rd Per. Sing.—𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀; 𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀 (orig., 𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀; rt. 𐬎𐬀𐬎𐬀 to do). Professor Justi takes it as an abridged form of Sans. अचक्रत—a reduplicated aorist.

3rd Per. Plu.—𐬎𐬀𐬎𐬀 (orig., 𐬎+𐬎+𐬎𐬀); *e. g.*, 𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀 𐬎𐬀𐬎𐬀 (Vend. 19, 23. 25)—a sort of compound or periphrastic aorist.

Compare Sans. असिचम्, असिचस्, असिचत्, असिचाम, असिचत, असिचन् (rt. सिच् to pour).

495. The base of the third kind of the Aorist is formed by adding ष or सिष (convertible to क्ष or त्क्ष) to the root, the vowel of which is occasionally guṇated. This is called the ष-Aorist, corresponding to the Sibilant-Aorist in Sanskrit. *E. g.*

496. ष-Aorist—Parasmaipada.

3rd Per. Sing.—ददाषीद्वृत्रं Geld. Y. 48, 2 (rt. दा to smite); ददाशदसुरः (rt. शद); ददक्षदग्निः (rt. दह् to lead).—Mark the change of ष to क्ष after र, according to para. 45.

3rd Per. Plu.—ईषीरन्वृत्रं Geld., ईशतां Wester. (rt. दा)

Compare Sans. अनैषम् अनैष्म (rt. नी to lead).—Mark the change of स् to ष being preceded by ऐ.

497. ष-Aorist—Atmanepada.

1st Per. Sing.—दधीमहि Geld., दधृमहि Wester. (rt. धा to think); दासिषं...दासं (rt. दा to give).

3rd Per. Sing.—अधायिष्ट (orig., अ+धा+इष्ट; rt. धा to think).—Observe the variation of ष to ष after इ.

498. In the fourth form of the Aorist, the root is reduplicated* before the personal terminations of the imperfect are added. In several cases the union-vowel अ is inserted before the termination. The radical vowel is guṇated in the strong forms, *i. e.*, the three persons of the singular in the Parasmaipada. *E. g.*

499. Reduplicated Aorist—Parasmaipada.

2nd Per. Sing.—अपप्तन्नदीर्घया (rt. पत्)

3rd Per. Sing.—अबीभयन्मनसा (rt. भी); अपप्रोथदश्वः (rt. प्रुथ्); अबीभरद्वसुपतिं (rt. भृ).—Mark the guṇating of the vowel of the reduplicative syllable in the last word.

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* For the rules of reduplication, see pp. 168-173.

Comp. Sans. अजीजनम्, अजीजनस्, अजीजनत्, अजीजनाम, अजीजनत, अजीजनन् (rt. जन् to give birth to).

The Precative or Benedictive.

500. The precative is formed by adding the following personal terminations directly to the root. Sanskrit strictly follows the rule.

Terminations of the Benedictive—Parasmaipada.

	Singular.	*Plural.*
1	𐬬𐬀𐬯𐬀𐬙𐬌 यासम्	𐬬𐬀𐬯𐬀𐬙𐬌 यास्म
2	𐬬𐬀𐬯𐬀𐬎 याः	𐬬𐬀𐬯𐬀𐬎𐬌 यास्त
3	𐬬𐬀𐬯𐬀𐬙 यात्	𐬬𐬀𐬯𐬀𐬎𐬹 यासुः

The following are some notable examples of this verb :—

501. Benedictive—Parasmaipada.

1st Per. Sing.—Mark 𐬎𐬀𐬯𐬎𐬀 Geld. Y. 43, 8 (rt. 𐬎𐬀 to give); *e. g.*, 𐬎𐬀𐬯𐬎𐬀 𐬵𐬀𐬴𐬎𐬀 𐬎𐬀𐬯𐬎𐬀 I would devote myself to Thee, O Mazda! (Rev. Dr. Mills).

1st Per. Plu.—𐬎𐬀𐬯𐬎𐬀𐬯𐬀𐬌, 𐬎𐬀𐬯𐬎𐬀𐬯𐬀𐬌 (rt. 𐬎𐬀); 𐬎𐬀𐬯𐬎𐬀𐬯𐬀𐬎𐬀𐬌 Wester., 𐬎𐬀𐬯𐬎𐬀𐬯𐬀𐬎𐬀𐬌 Geld. Y. 60, 12; 𐬎𐬀𐬯𐬎𐬀𐬯𐬀𐬎𐬀𐬌; 𐬎𐬀𐬯𐬎𐬀𐬯𐬀𐬌 Wester. Y. 28, 8 (rt. 𐬎𐬀𐬯 to hear).

2nd Per. Sing.—*𐬎𐬀𐬯𐬎𐬀𐬯𐬀𐬌, 𐬎𐬀𐬯𐬎𐬀𐬯𐬀, 𐬎𐬀𐬯𐬎𐬀𐬯𐬀; 𐬎𐬀𐬯𐬎𐬀𐬯𐬀𐬎𐬀-𐬎𐬀𐬯𐬎𐬀 (for 𐬎𐬀𐬯𐬎𐬀𐬯𐬀𐬎𐬀-𐬎𐬀𐬯𐬎𐬀) see Yt. 10, 98. 135. 𐬎𐬀𐬯𐬎𐬀𐬯𐬀𐬎𐬀

2nd Per. Plu.—𐬎𐬀𐬯𐬎𐬀𐬯𐬀𐬎𐬌, 𐬎𐬀𐬯𐬎𐬀𐬯𐬀𐬎𐬀

3rd Per. Sing.—𐬎𐬀𐬯𐬎𐬀𐬯𐬀, 𐬎𐬀𐬯𐬎𐬀𐬯𐬀, 𐬎𐬀𐬯𐬎𐬀𐬯𐬀, 𐬎𐬀𐬯𐬎𐬀𐬯𐬀𐬵𐬀, 𐬎𐬀𐬯𐬎𐬀𐬯𐬀𐬵𐬀𐬎𐬀-𐬎𐬀𐬯𐬎𐬀, 𐬎𐬀𐬯𐬎𐬀𐬯𐬀𐬎𐬀𐬌, 𐬎𐬀𐬯𐬎𐬀𐬯𐬀𐬵𐬀𐬎𐬀𐬌, 𐬎𐬀𐬯𐬎𐬀𐬯𐬀𐬵𐬀𐬎𐬀𐬌-𐬎𐬀𐬯𐬎𐬀 Geld. (orig.,

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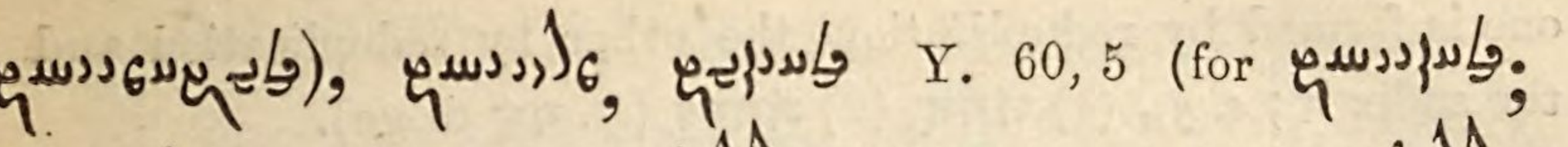
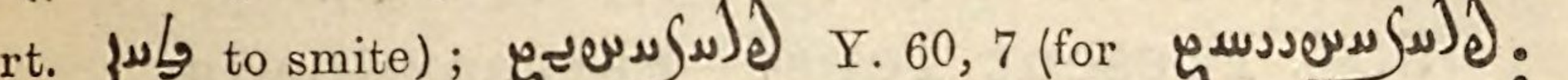
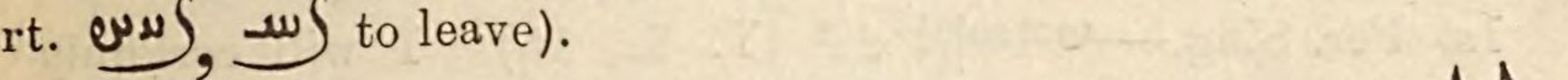
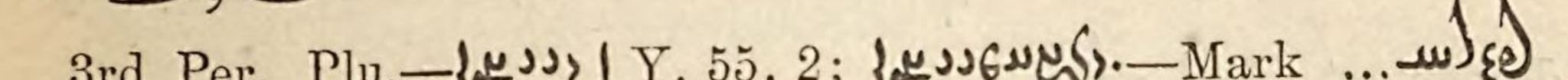
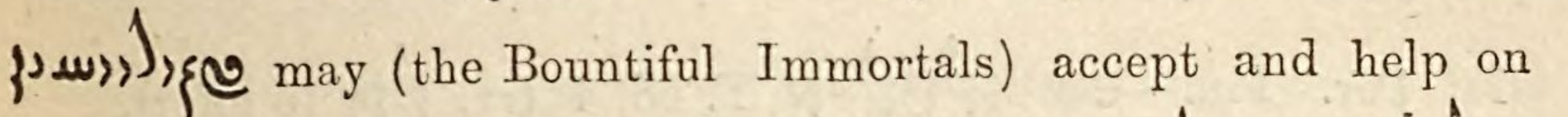
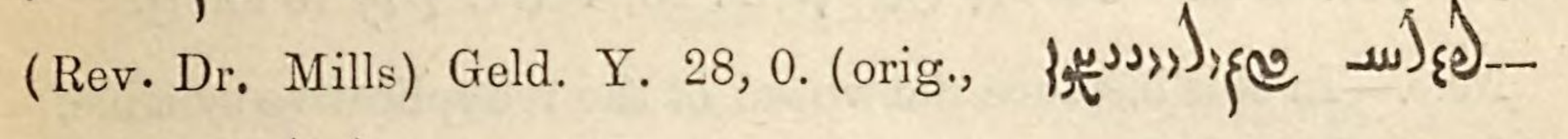
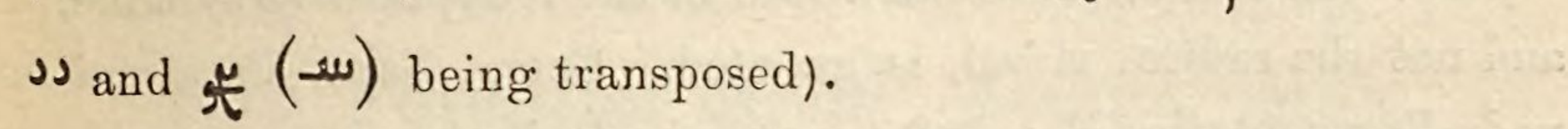
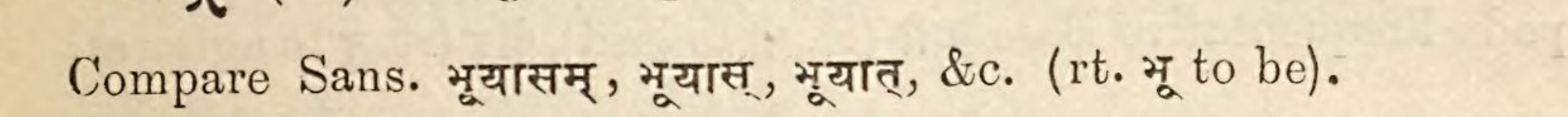
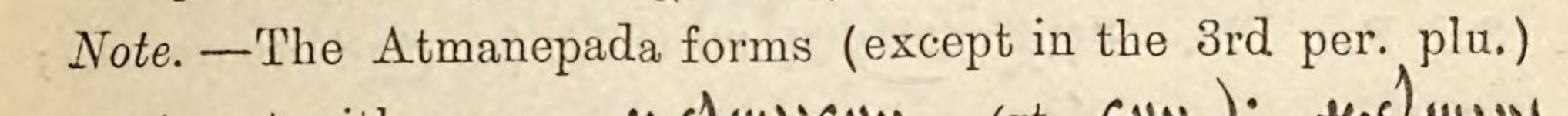
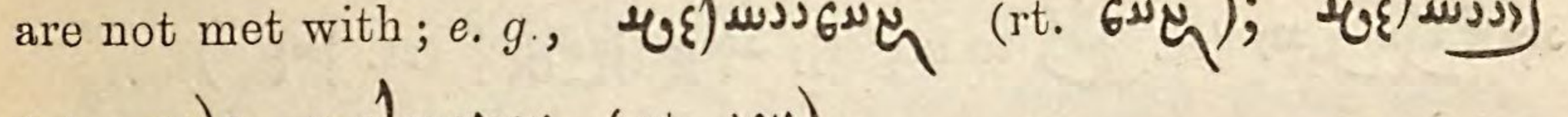
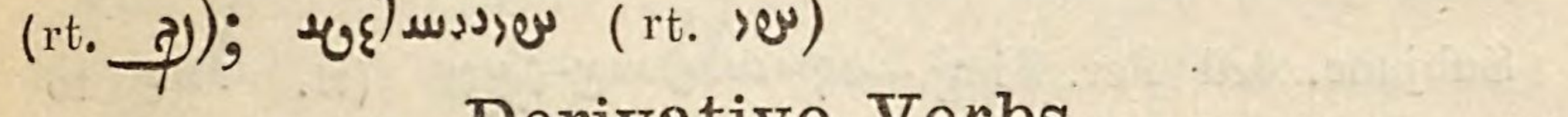
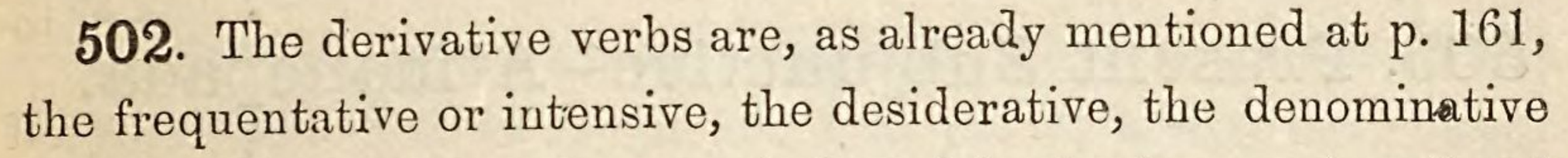
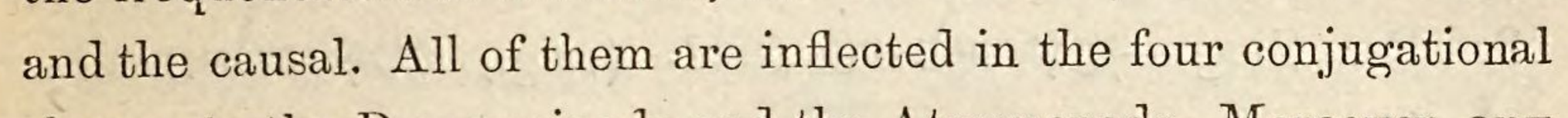
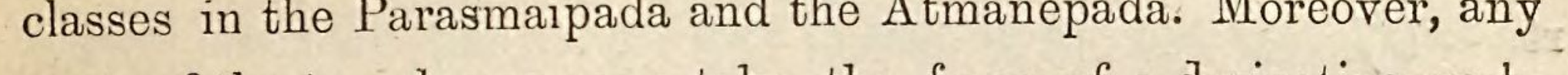
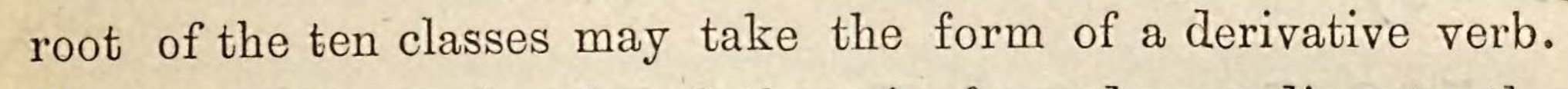
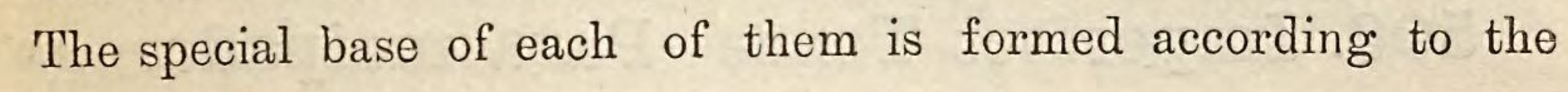
* Mark 𐬎𐬀𐬯𐬎𐬀𐬯𐬀-𐬵𐬀𐬎𐬀𐬌-𐬎𐬀𐬯𐬎𐬀𐬯𐬀𐬵𐬀𐬎𐬀𐬌-𐬎𐬀𐬯𐬎𐬀 𐬎𐬀𐬯𐬎𐬀𐬯𐬀𐬵𐬀𐬎𐬀𐬌-𐬎𐬀𐬯𐬎𐬀𐬯𐬀𐬵𐬀𐬎𐬀𐬌-𐬎𐬀𐬯𐬎𐬀 &c. Geld. Y. 62, 2.


rt.  to smite); Y. 60, 7 (for 
rt.  to leave).

3rd Per. Plu.—  Y. 55, 2;  .—Mark ... 
 may (the Bountiful Immortals) accept and help on (Rev. Dr. Mills) Geld. Y. 28, 0. (orig.,  —
 and  being transposed).

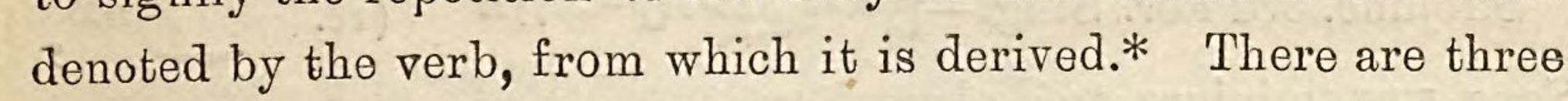
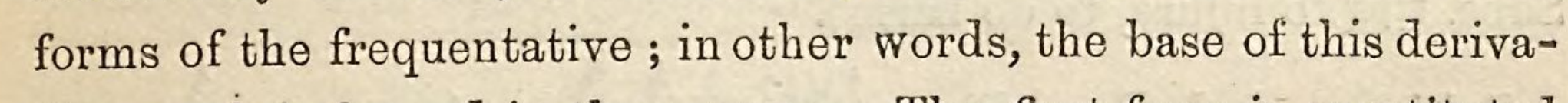
Compare Sans. भूयासम्, भूयास्, भूयात्, &c. (rt. भू to be).

Note.—The Atmanepada forms (except in the 3rd per. plu.) are not met with; *e. g.*,  (rt. );
(rt. );  (rt. )

Derivative Verbs.

502. The derivative verbs are, as already mentioned at p. 161, the frequentative or intensive, the desiderative, the denominative and the causal. All of them are inflected in the four conjugational classes in the Parasmaipada and the Atmanepada. Moreover, any root of the ten classes may take the form of a derivative verb. The special base of each of them is formed according to the following rules.

Frequentative or Intensive Verbs.

503. The frequentative or intensive is generally used in order to signify the repetition or intensity of the action or condition denoted by the verb, from which it is derived.* There are three forms of the frequentative; in other words, the base of this derivative verb is formed in three ways. The first form is constituted by reduplication,† the second by reduplication and the suffix  , and the third by reduplication and the suffix  . *E. g.*

Note.—In Sanskrit there are two kinds of frequentatives; the

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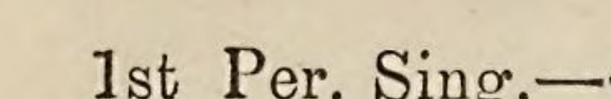
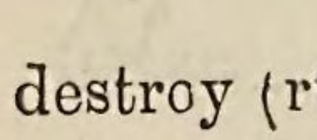
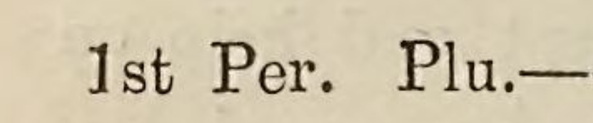
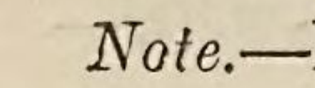
* Comp. Prof. Benfey's Sanskrit Grammar, 2nd Ed., p. 25.

† For the rules of reduplication, see pp. 168-173.

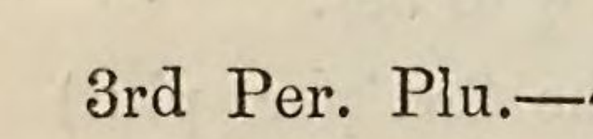
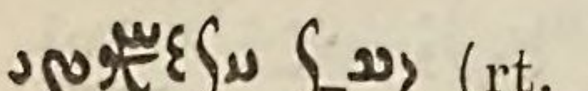
one is formed by reduplication, the other by reduplication and the suffix य; *e. g.*, (1) जंगम्, (2) जंगम्य (rt. गम् to go).

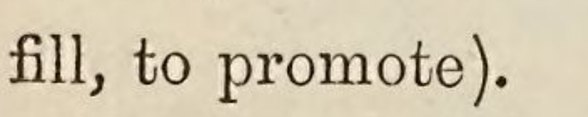
504. Present Tense—Parasmaipada.

1st Per. Sing.—  (Y. 32, 15) I will certainly destroy (rt. )

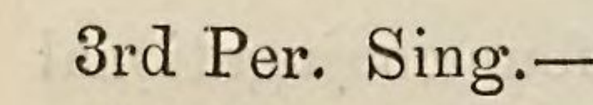
1st Per. Plu.—  Y. 58, 4 (rt.  to offer).

Note.—In this instance the vowel of the reduplicative syllable, and not the radical vowel, is guṇated. Comp. Sans. Parasmaipada Frequentative Base नेनी (rt. नी to lead), दोदु (rt. दु to agitate).

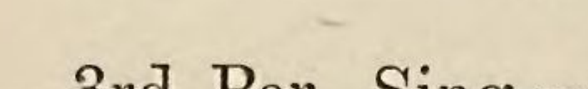
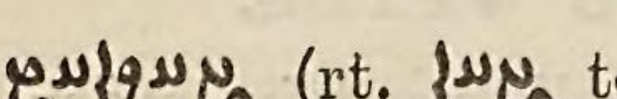
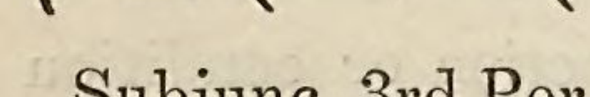
3rd Per. Plu.—  Geld. (rt. to wound);  (rt. to beget); (rt.)

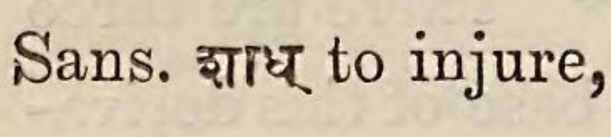
Subjunc. 3rd Per. Sing.—  (rt. to fill, to promote).

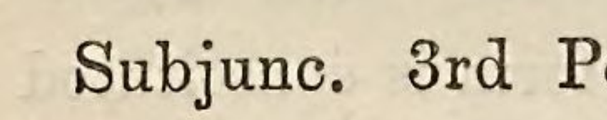
505. Present Subjunctive—Atmanepada.

3rd Per. Sing.—  Geld. (orig., ; rt.)

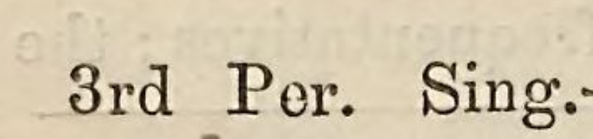
506. Imperfect Tense—Parasmaipada.

3rd Per. Sing.—  (rt. to drive away);  (rt. to smite);  (rt. to bewail).

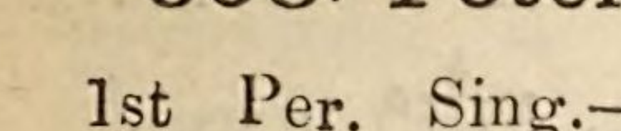
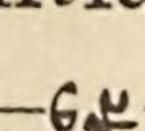
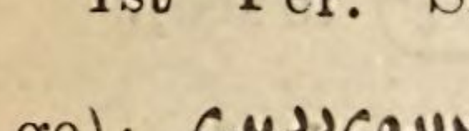
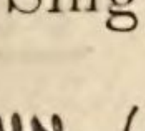
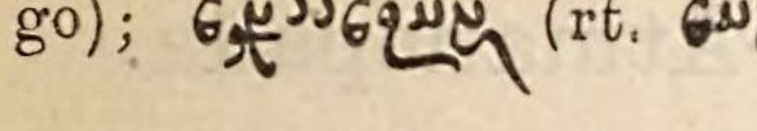
Subjunc. 3rd Per. Sing.—  (rt. , Sans. साध् to injure, to do harm).

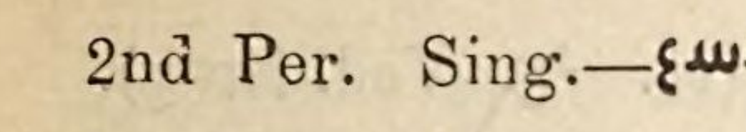
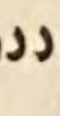
Subjunc. 3rd Per. Plu.—  (rt. to wound).

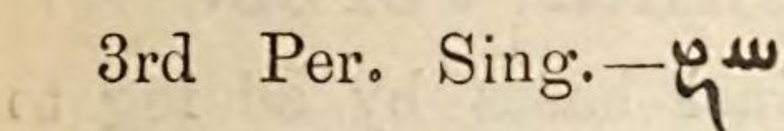
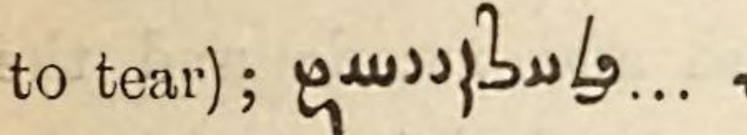
507. Imperative Mood—Parasmaipada.

3rd Per. Sing.—  he will protect (rt. , reduplic. ;).

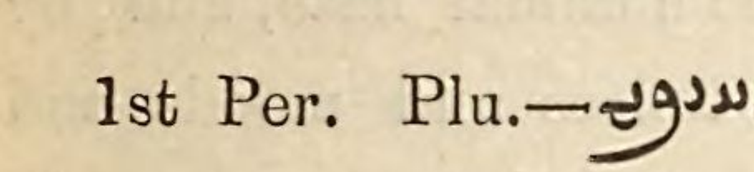
508. Potential Mood—Parasmaipada.

1st Per. Sing.—  Yt. 8, 11 (rt.  to go);  (rt. );  Y. 8, 24 (rt.)

2nd Per. Sing.—  Y. 9, 26 (rt. , Ved.  to be able, to have power).

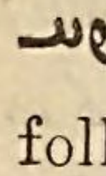
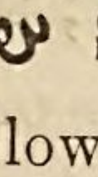
3rd Per. Sing.—  Vend. 18, 38 (rt. to tear);  Yt. 13, 13 (rt. to smite).

509. Potential Mood—Atmanepada.

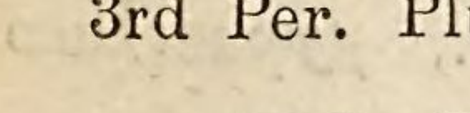
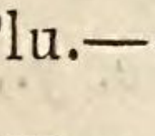
1st Per. Plu.—  (rt.) Y. 28, 5.

Desiderative Verbs.

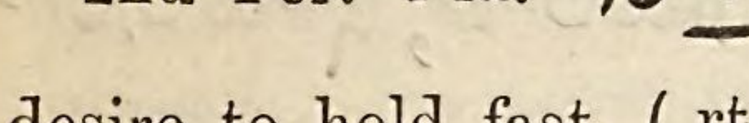
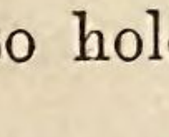
510. The desiderative verb indicates, that the agent wishes or is about to perform the action or to undergo the state expressed by the root or the derivative base.*

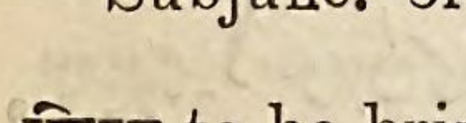
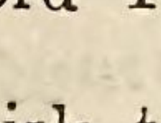
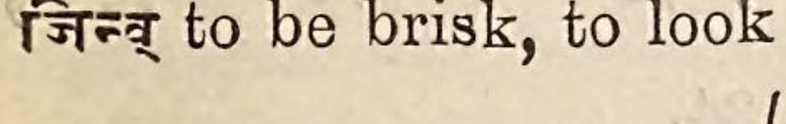
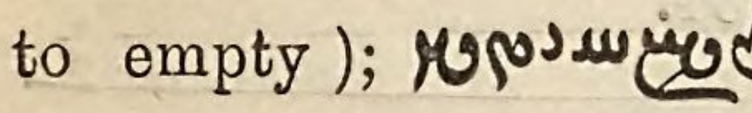
The base is formed by the reduplication of the root (according to the rules laid down at pp. 168-173) and by adding the syllable  Sans. स (convertible to  Sans. ष). Sanskrit strictly follows the same rule; *e. g.*; बुभूष to wish to be (rt. भू to be). In some instances, however, the intermediate इ is inserted before ष; *e. g.*, विविदिष to wish to know (from विद् to know).

511. Present Tense—Parasmaipada.

3rd Per. Plu.—  (rt.  , Sans. जीव् to live).

512. Present Tense—Atmanepada.

2nd Per. Plu.—  Geld. (Y. 48, 7) you desire to hold fast (rt. ).

Subjunc. 3rd Per. Sing.—  (rt.  , Ved. जिन्व् to be brisk, to look about for);  (rt. to empty);  (rt. to kill).

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* Comp. Dr. Kielhorn's Sanskrit Grammar, 3rd Ed., p. 186.

Imperfect Tense—Atmanepada.

3rd Per. Sing.—𐬯𐬀𐬯𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀 (rt. 𐬌𐬎𐬀 to see).

513. Imperative Mood—Atmanepada.

2nd Per. Sing.—𐬯𐬌𐬎𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀 (rt. 𐬌𐬎𐬀 Ved. जिन्व्).

Denominatives or Nominal Verbs.

514. "Verbs are formed from nominal bases by adding to them the characteristic marks of the tenses and moods and the personal terminations, or more commonly, by deriving, with the help of some suffix, a verbal base from the nominal base, and by adding the characteristic marks of the tenses and moods and the personal terminations to the derivative verbal base formed in this manner. Thus from the nominal base 𐬵𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀 (an assembly) is formed 𐬵𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀 (he calls for people to assemble); from the nominal base 𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀 (harm) is formed 𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀 (he or she does harm), &c. Verbs thus derived from nominal bases are called **denominatives** or **nominal verbs**; they generally convey the notion that a person or thing behaves or is like or treats a person or thing like that which is expressed by the nominal base."* There are three classes of denominative verbs.

515. The first class comprises those which are formed from nominal bases without any special derivative suffix, by simply adding the personal terminations to the nominal base; *e. g.*, 𐬎𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀 they patronise or protect (from 𐬎𐬎𐬀𐬌𐬎𐬀 the head); 𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀 he fights against (from 𐬀𐬌𐬎𐬀𐬌𐬎𐬀 fight); 𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀, 𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀 subjunc. (from 𐬀𐬌𐬎𐬀𐬌𐬎𐬀).

Note.—The denominative may also take a causal form, in which case it rejects the final 𐬀; *e. g.*, 𐬎𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀, 𐬎𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀 Vend. 5, 33. 34.

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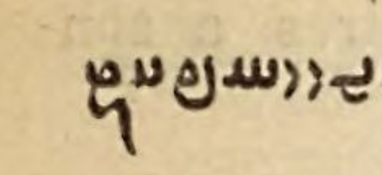
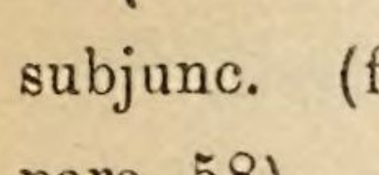
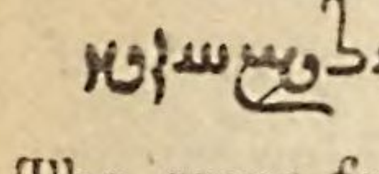
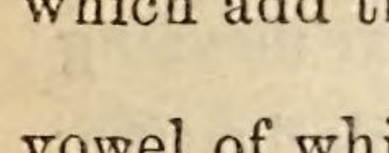
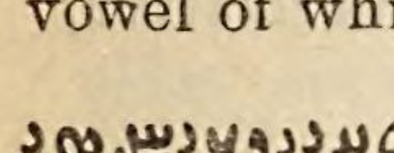
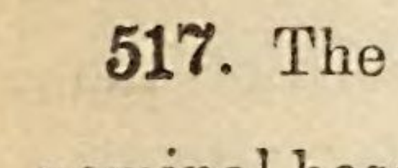
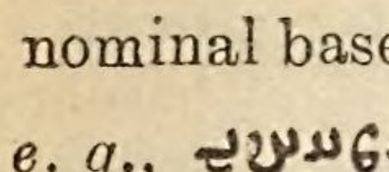
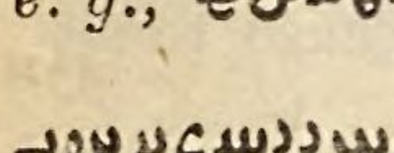
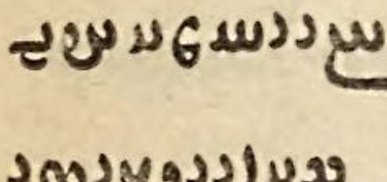
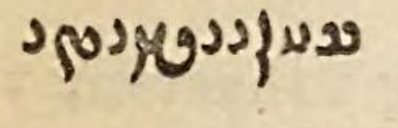
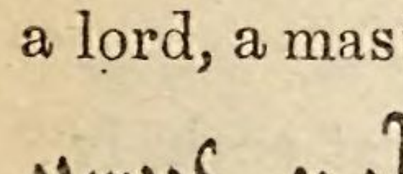
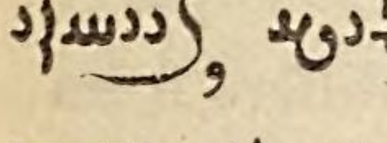
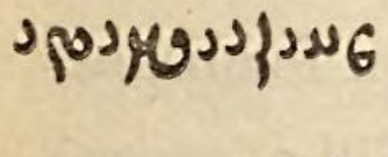
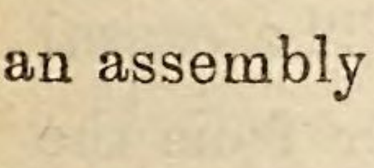
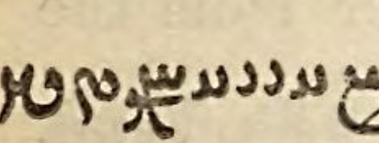
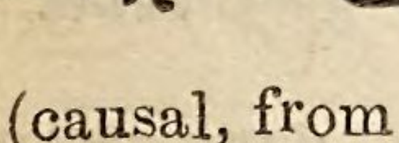
* Dr. Kielhorn's Sanskrit Grammar, 3rd Ed., p. 206.

 he will parch (our meadows) with draught subjunc. (from  draught; orig., , see para. 58).

 (Geld.) I shall hear (from obedience). The same form may be taken in the fut. imperat.

516. The second class of denominatives consists of those forms which add the suffix  to the crude base of a noun, the final vowel of which is guṇated; *e. g.*, (from);  Wester. (from birth; rt. to beget).

517. The denominatives of the third class subjoin  to the nominal base, the final vowel of which is occasionally dropped; *e. g.*,  (from indebtedness, guilt);  (from नमस् veneration, adoration);  (from asking);  (from a lord, a master); health);  he calls for people to assemble (from an assembly);  (from nourishment);  (from a chariot);  (causal, from fat);  Y. 53, 7 (from ) ye bring forth (Mills); imperat. 2nd plu. Parasmai.

518. In Sanskrit denominatives are divided into five classes, two of which strictly follow the rules of the Avesta language; *e. g.*, कृष्णति he acts like Kṛishṇa (from कृष्ण); तपस्यति he undergoes penance (from तपस्). The remaining three classes subjoin इ or आपि, स्य or अस्य, and काम्य (from कम् to desire) respectively to the crude bases of nouns; *e. g.*, सत्यापयामि I tell the truth (from सत्य);

क्षीरस्यामि I desire milk (from क्षीर); पुत्रकाम्यति he desires a son (from पुत्र), &c.

Causal Verbs.

519. A causal form, inflected in the four conjugational tenses and moods of the three voices, may be derived from any root of the ten classes. "It conveys the notion that a person or thing causes or makes or orders another person or thing to perform the action or to undergo the state denoted by the root."* It is employed not only to give a causal sense to a verb, but also an active meaning to a neuter verb. All verbs, primitive as well as derivative, admit of this modification.

520. The causal is formed by adding ددد to the root, the vowel of which undergoes the same changes as a verb of the tenth class, *vide* p. 166; *e. g.*, وادوهددد to make known (from the primitive verb وادو to know); إديسهددد to cause to sit down (from the primitive verb إديو to sit down); مدمسلددد (from the derivative verb مدمسلو, rt. مدل Sans. तर् to hasten, to cross).

521. "The conjugation of the Causal agrees almost entirely with the conjugation of the roots of the tenth class; it differs from it mainly in this, that causal forms are derivative both in form and in meaning, and that they may be formed of all roots. The causal of roots of the tenth class generally does not differ from the simple verb."† *E. g.*, مدمسلد إديسلددوهدمسد وسوله مدمسد وددع Vend. 19, 27 (intransitive); مدمسلددوهدمسد إديسلددد مدمسد Yt. 17, 54 (transitive or causal).

522. Sometimes, though rarely, the causal changes its radical vowel to its vriddhi form and substitutes ددددهـ, ددددل or ددددلـ (Sans. पय, लय) for ددددـ (Sans. अय); *e.g.*, -هـددددلإسهـ

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* Dr. Kielhorn's Sanskrit Grammar, 3rd Ed., p. 178.

† Dr. Kielhorn's Sanskrit Grammar, 3rd Ed., pp. 178-179.

(rt. to wash) Vend. 9, 15; (Geld.) he pushes forward (rt. to go forward) Yt. 8, 33. (Comp. Yt. 10, 36); he wakes up (rt. to be awake). Vend. 18, 23. Sanskrit strictly follows the same rule; *e.g.*, दापय (rt. दा to give); श्रापय, श्रपय (rt. श्रा, श्रै to cook); लालय (rt. ली to dissolve).

Note.—In some instances Sanskrit substitutes नय, पय, षय or जय for अय; *e.g.*, धूनय (rt. धू to shake); प्रीणय (rt. प्री to love); भीषय, भापय (rt. भी to fear); वाजय (rt. वा to move).

523. In some rare instances, the causal is formed by changing or lengthening the radical vowel* without subjoining the characteristic *e.g.*, hew ye (Y. 31, 18); rt. शद् to fall; caus. to cause to fall, to fell; + = imperat. 2nd plu. Atmane.; (Dr. Spiegel) Y. 12, 1, I cause (the Daêvas) to perish (rt. नश् to perish); from rt. to die killing; *e.g.*, see Vend. 2, 22; from rt. to hear, (caus. past partic.) well-proclaimed (lit.), of high renown; *e. g.*, ...see Vend. 2, 21.

(Sans. इ to go) forms its causal base from गम्, *viz.*, गमय; *e.g.*, गमयति—Dr. Kielhorn.

Inchoative Verbs.

524. The base of an Inchoative verb, inflected in the four conjugational tenses and moods, is formed by adding (sometimes,) directly to the root. It conveys the notion that a person or thing begins to perform the action or undergo the state

* Mark the same change in the English verb *to fell*, lit. to cause *to fall*.

expressed by the root; *e. g.*, 𐬌𐬀𐬭𐬌 to be heated; 𐬌𐬀𐬭𐬌𐬎𐬎 (inchoative base) to grow warm, to grow a little hot; see 𐬌𐬀𐬭𐬌𐬎𐬎𐬌, -𐬌𐬀𐬭𐬌 𐬉𐬀𐬵. Similarly, 𐬵𐬌 to go; incho. base 𐬵𐬌𐬎𐬎; see 𐬌𐬀𐬵𐬌𐬎𐬎𐬌, 𐬌𐬀𐬵𐬌𐬎𐬎𐬌𐬉𐬀𐬎𐬎, 𐬌𐬀𐬵𐬌𐬎𐬎𐬌𐬉𐬀𐬎𐬎𐬌, &c.; 𐬀𐬉𐬀𐬉 to decrease, to wane; incho. base 𐬀𐬎𐬎𐬀𐬉𐬀𐬉; see 𐬀𐬎𐬎𐬀𐬉𐬀𐬉𐬎𐬎𐬀𐬉𐬀𐬉; 𐬌𐬀𐬵 to wish; incho. base 𐬌𐬀𐬵𐬎𐬎; see 𐬌𐬀𐬵𐬎𐬎𐬌𐬀𐬵; 𐬌𐬀𐬵𐬎𐬎 (Y. 31, 4) pres. 1st sing. for 𐬌𐬀𐬵𐬎𐬎𐬌𐬀𐬵; 𐬌𐬀𐬵𐬎𐬎 pres. partic. mas. nom. sing.

Passive Voice.

Conjugational Tenses and Moods in the Passive Voice.

525. Every root in every one of the ten classes may take a passive form, which is conjugated as an Atmanepada verb of the fourth class; in other words, the passive base is formed by adding 𐬎𐬎 to the root, and by conjugating this base in the Atmanepada according to the analogy of the Atmanepada of the fourth conjugational class. Final 𐬀𐬉 is guṇated; *e. g.*, 𐬉𐬀𐬎𐬎𐬌𐬉𐬀𐬎𐬎 𐬌𐬀𐬭𐬌𐬎𐬎 (rt. 𐬀𐬉). Final 𐬌 is sometimes shortened; *e. g.*, 𐬌𐬀𐬭𐬌𐬵𐬌𐬎𐬎𐬌𐬀𐬵𐬎𐬎 (rt. 𐬌𐬀𐬭𐬌𐬵, Sans. नि-धा to lay down).

Note.—The same rule holds good in Sanskrit; *e. g.*, दृश्य to be seen (pass. verbal base from दृश् to see); with terminations, दृश्ये I am seen; दृश्यसे, दृश्यते, अदृश्यत्, दृश्यताम्, &c.

A few notable instances of these verbs in different tenses as found in the Avestaic writings are given below:—

526. Present Tense—Passive.

1st Per. Sing.—𐬉𐬀𐬎𐬎𐬌𐬉𐬀𐬎𐬎 𐬉𐬀𐬎𐬎 Y. 33, 7, I am heard (rt. 𐬉𐬀𐬎𐬎)

3rd Per. Sing.—*𐬌𐬀𐬭𐬌𐬎𐬎𐬌𐬀𐬵𐬎𐬎 (rt. 𐬀𐬉); 𐬌𐬀𐬭𐬌𐬎𐬎𐬌𐬀𐬵𐬎𐬎𐬌𐬵𐬌,

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* Mark the change of 𐬀𐬉 to 𐬉𐬀. Comp. Sans. क्रियते; rt. कृ to do.

[illegible] (rt. [illegible] to conceal);
[illegible] (rt. [illegible]).

3rd Per. Plu.—*[illegible] (rt. [illegible]); [illegible]

527. Present Subjunctive—Passive.

3rd Per. Sing.—[illegible] Y. 11, 6 (rt. [illegible]). Mark the lengthening of the radical vowel and the dropping of [illegible].

3rd Per. Plu.—[illegible],

528 Imperfect Tense—Passive.

2nd Per. Sing.—[illegible] (rt. [illegible])

3rd Per. Sing.—[illegible] (rt. [illegible]); [illegible] (Yt. 13, 91) it was heard round about; [illegible] (for [illegible]) it would be accepted (Darmes.).

3rd Per. Dual.—[illegible] Y. 9, 10 (rt. [illegible])

529. Imperative Mood—Passive.

3rd Per. Sing.—[illegible] (Y. 48, 7) let the Wrath-demon of rapine be cast down (Mills); (rt. [illegible])

530. Potential Mood—Passive.

3rd Per. Sing.—[illegible] Vend. 16, 2 (dry dust), should be strewn (rt. [illegible] नि-धा).

Observation.—Rt. [illegible] (जन् to beget) rejects its final nasal in all forms except in [illegible] in which [illegible] is dropped.

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* Mark the change of [illegible] to [illegible]. Comp. Sans. क्रियते; rt. कृ to do.

Non-conjugational Tenses and Moods in the Passive Voice.

The Aorist.

531. The 3rd Per. Sing. of the Aorist Passive is formed by adding 𐬉 (Sans. इ) to any root, the vowel of which is optionally changed to its guṇa or vṛiddhi equivalent; the augment 𐬌, which in Sanskrit is always prefixed to the root, is rarely seen in the Avesta texts; *e. g.* 𐬌𐬨𐬀𐬎𐬉, 𐬨𐬀𐬎𐬉 (rt. 𐬨𐬀𐬎); 𐬌𐬵𐬀𐬎𐬉 (rt. 𐬵𐬀𐬎); 𐬌𐬵𐬀𐬙 (Y. 32, 14) it has been said (rt. 𐬵𐬀𐬙); 𐬌𐬎𐬀𐬎𐬎𐬉 (rt. 𐬎𐬀𐬎𐬎 to inform, to know); 𐬌𐬀𐬎 (rt. 𐬀𐬎); 𐬀𐬎𐬎𐬉 (rt. 𐬎𐬉). —Mark 𐬌𐬵𐬌𐬀𐬎 Y. 51, 15, it would be given (from 𐬵𐬀𐬀𐬎 rt. 𐬵𐬀𐬎)—Professor Justi.

Comp. Sans. अनिन्दि (rt. निन्द् to censure); असेवि (rt. सेव् to serve, to honour); अतोदि (rt. तुद् to strike); अलावि (rt. लू, to cut), &c.

532. The forms of the remaining persons of the Aorist Passive are very rare. They do not as in Sanskrit differ from the same forms of the Atmanepada. *E. g.*

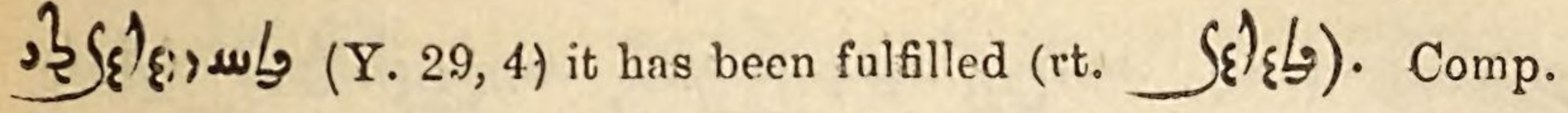
2nd Per. Plu.—𐬎𐬎𐬀𐬵𐬌𐬎 lit., you were heard; you became famous. Mark the augment 𐬌—a rare characteristic, though common in Sanskrit. Comp. Sans. अबोधिषि (sibilant aorist) I knew (Atmane.); I was known (Passive); rt. बुध् to know.

The Reduplicated Perfect—Passive.

533. The Reduplicated Perfect of the Passive, in Avesta as well as in Sanskrit, is formed from the same roots and in the same manner as the Reduplicated Perfect of the Atmanepada. *E. g.*

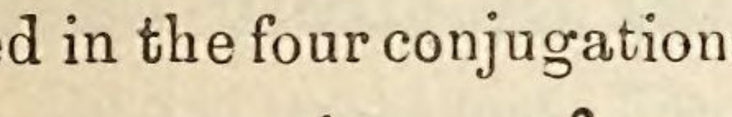
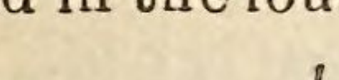
1st Per. Sing.—𐬎𐬀𐬎𐬎𐬌 (rt. 𐬎𐬀); 𐬀𐬵𐬎𐬀𐬎𐬎𐬌 I have been known (rt. 𐬵𐬀𐬎)

3rd Per. Sing.—𐬵𐬀𐬎𐬀𐬵𐬌 it has been spoken (rt. 𐬵𐬀𐬎);

 (Y. 29, 4) it has been fulfilled (rt.). Comp. Sans. तुतुदे (rt. तुद् to strike); निनिन्दे (rt. निन्द् to censure), &c.

The Simple Future—Passive.

534. The formation of the Simple Future of the Passive, both in Sanskrit and Avesta, does not differ from the formation of the same forms of the Atmanepada. *E. g.*

3rd Per. Sing.—  (Y. 29, 4) it shall be fulfilled (rt. ); (Y. 19, 10) it shall be spoken (rt.). Comp. Sans. बोधिष्ये I shall know (Atmane.); I shall be known (Passive).

Compound Verbs.

535. Compound verbs are formed—

(1) By affixing or to roots. These optionally insert or before the personal terminations, and are generally inflected in the four conjugational tenses and moods; *e. g.*, (from to cleanse, to purify); (from to harden); caus. (from to be lulled to sleep); (from to stamp on the ground); (from to have mercy); imperat. 2 plu. Atmane. (= from to heed, to direct the mind to).

Mark Geld. (Y. 45, 1) imperat. 2 plu. Atmane. (ponder ye, heed ye).

(2) By compounding a noun or an adjective, or both, to a verbal form; *e. g.*, Geld. (Y. 53, 3) act with

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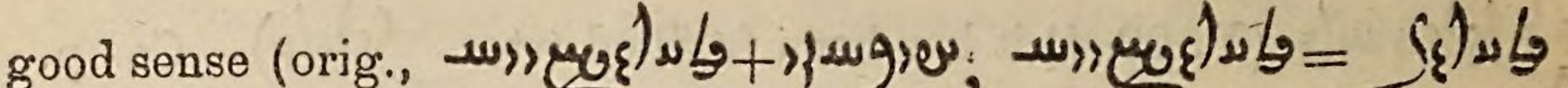
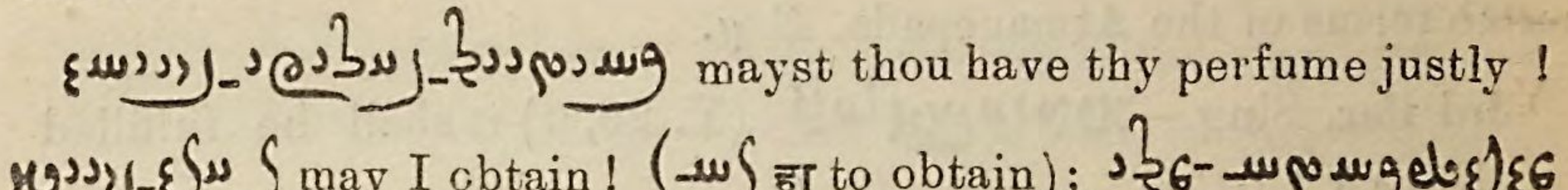
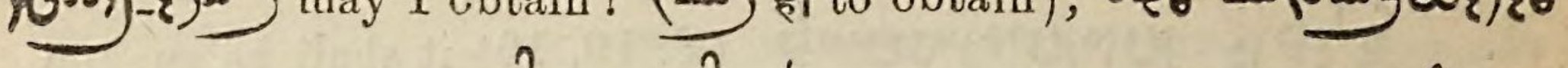
* is euphonically inserted without affecting the meaning.

good sense (orig.,  imperat. 2 sing. Atmane. ; act thou).

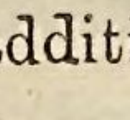
The following are some examples of compounds with verbs given by Dr. Karl F. Geldner in his newly published Avesta Texts :—

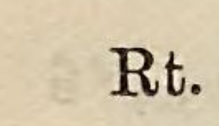
 mayst thou have thy perfume justly !  may I obtain ! (हा to obtain); have mercy on me; tell me; worship me; grant me; mayst thou hear our Yaçna! be thou propitiated with our Yaçna! come to me; I will come unto thee (for help and joy).

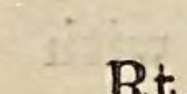
Participles.—Formation of their bases.

☞ It should be noted that the declension of the crude forms of participles follows the analogy of that of nominal bases.

Present Participle—Parasmaipada.

536. The participle of the present Parasmaipada is formed by the addition of the suffix  to the unchangeable special base of the present Parasmaipada; when the special base is changeable, is added to the special weak base. *E. g.*

Rt.  (to carry) 1st cl.; unchangeable special base , pres. partic. . Mark (in , Y. 58, 1) pres. partic. nom. and acc. neut.; rt. (to follow) 1st cl.

Rt.  (to lie down) 2nd cl.; special weak base ; pres. partic. (see nom. sing. mas. Y. 32, 16).

Rt. 𐬌𐬀𐬎 (𐬛) (to remember) 3rd cl.; special weak base, 𐬌𐬀𐬎𐬀𐬵𐬌; partic. 𐬉𐬨𐬌𐬀𐬎𐬀𐬵𐬌, similarly, 𐬉𐬨𐬌𐬉𐬀𐬵𐬌; rt. 𐬱𐬉𐬛 to stand; see 𐬵𐬉𐬀𐬵𐬌...𐬛 nom. sing. mas. (Yt. 1, 17).

Rt. 𐬎𐬛𐬉 (to beseech) 4th cl.; unchangeable special base, 𐬱𐬛𐬛𐬎𐬛𐬛𐬉; partic. 𐬉𐬨𐬌𐬛𐬛𐬎𐬛𐬛𐬉 (see 𐬵𐬉𐬨𐬌𐬛𐬛𐬎𐬛𐬛𐬉 Yt. 5, 53).

Rt. 𐬯𐬌 (to select) 5th cl.; special weak base, 𐬯𐬌𐬌; partic. 𐬉𐬨𐬌𐬯𐬌𐬌, similarly, 𐬉𐬨𐬌𐬯𐬌𐬎 (rt. 𐬯𐬎).

Rt. 𐬛𐬁𐬴𐬋 (to ask) 6th cl.; unchangeable special base, 𐬱𐬛𐬛𐬁𐬴𐬋; partic. 𐬉𐬨𐬌𐬛𐬛𐬁𐬴𐬋 (see 𐬛𐬨𐬌𐬛𐬁𐬴𐬋 Y. 51, 5).

Rt. *𐬎𐬛𐬎 (to find) 7th cl.; special weak base, 𐬎𐬛𐬌𐬎; partic. 𐬉𐬨𐬌𐬎𐬛𐬌𐬎

Comp. Sans. participles भवत् (rt. भू 1st cl.); दीव्यत् (rt. दिव् 4th cl.); तुदत् (rt. तुद् 6th cl.); सुन्वत् (rt. सु 5th cl.), &c.

Derivative Forms of the Same.

537. Intensive:—𐬵𐬉𐬨𐬌𐬛𐬛𐬎𐬛𐬛𐬁𐬴𐬋𐬌 mas. nom. plu. (rt. 𐬎𐬛𐬌 to wound); 𐬋𐬉𐬨𐬌𐬁𐬴𐬋𐬛𐬉𐬛𐬉 (Geld.) mas. acc. sing. (rt. 𐬁𐬴𐬋 to pass over); 𐬋𐬉𐬨𐬌𐬁𐬴𐬋𐬵𐬉𐬛𐬛𐬉 mas. acc. sing. (rt. 𐬛𐬛𐬉𐬛 to watch).

538. Desiderative:—𐬵𐬌𐬌𐬎𐬌𐬌𐬎𐬛𐬛𐬉 mas. nom. sing. (from 𐬉𐬨𐬌𐬌𐬎𐬌𐬌𐬎𐬛𐬛𐬉; rt. 𐬌𐬎𐬛 to satisfy).

539. Denominative:—𐬉𐬛𐬛𐬛𐬋𐬉𐬨𐬌𐬌𐬎𐬛 see Yt. 5, 130 (in 𐬀𐬎𐬉𐬛𐬉𐬨𐬌-𐬉𐬛𐬛𐬛𐬋𐬉𐬨𐬌𐬌𐬎𐬛, 𐬌𐬌𐬉𐬨𐬌𐬌𐬎𐬛 flashing, sharp); 𐬁𐬛𐬛𐬵𐬉𐬨𐬌𐬌𐬎𐬵𐬛𐬛𐬎 fem. gen. sing. (from 𐬵𐬛𐬛𐬵𐬎 sleet).

540. Causal:—𐬵𐬛𐬛𐬉𐬨𐬌𐬛𐬛𐬀𐬎𐬋𐬛𐬵 abl. plu. (rt. 𐬀𐬎𐬋𐬛𐬵).

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* See 𐬛𐬉𐬛𐬛𐬉𐬨𐬌𐬎𐬛 (pres. 3 sing. Parasmai.; rt. 𐬎𐬛) Vend. 7, 78.

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; (also, see Y. 10, 6). Mark Frag. IX, 1 ; also Yt. 21, 4. Y. 71, 16 (rt. 2nd cl.); (Vend. 3, 25), (Yt. 14, 31); rt. (to lie down) 2nd cl.

Rt. 3rd cl.; special weak base, ; partic. ; (for —); rt. (to propitiate) 3rd cl.

Mark ; rt. (to stand) 3rd cl. When the special weak base of verbs of the third class ends in , is, in most cases, substituted for .

Rt. (to seek for, to beseech) 4th cl.; unchangeable special base, ; partic. ; (orig.,); rt. (to think) 4th cl.

Rt. (to express the Hom juice) 5th cl.; special weak base, ; partic. see Visp. 9, 3.

Rt. (to ask) 6th cl.; unchangeable special base, ; partic. .

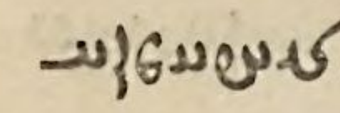
Exception :— (rt. 6th cl.).

Rt. (to praise) 9th cl.; unchangeable special base, ; partic. .—Comp. Sans. participles भवमान (rt. भू 1st cl.); दीव्यमान (rt. दिव् 4th cl.); सुन्वान (rt. सु 5th cl.), &c.

Derivative Forms of the Same:—

542. Intensive:— (Geld.) nom. plu. (rt.).

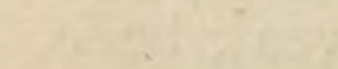
543. Desiderative:— (Geld.) (Wester.) mas. nom. sing. (rt.); (Wester.) (Geld.) fem. nom. plu. (rt.) Yt. 13, 49. 73.

544. **Denominative**:— gen. sing. (from); mas. nom. sing. (from);  Wester., Geld. (Yt. 13, 34) mas. nom. plu. (from ; orig.,).

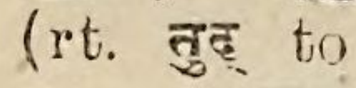
545. **Causal**:— gen. sing. (rt.); gen. sing. (rt.); nom. plu. (rt.). acc. plu. (rt.).

Note.—The present participle of the Atmanepada is declined after (p. 65) if the participle be masculine, and (p. 71), if the same be neuter. The feminine base is formed by lengthening the final ; *e. g.*, fem. base ; it is declined like (p. 72).

Present Participle—Passive.

546. The participle of the present passive, in Avesta and Sanskrit, is formed by the addition of the suffix  , Sans. मान (convertible to माण) to the passive base in , Sans. य; in some instances, changes its preceding to ; *e. g.*, (orig.,) who or what is besought for; who is awakened. Mark (rt. दभ्) who is not deceived. Comp. Sans. तुद्यमान (rt. तुद् to strike); श्रूयमाण (rt. श्रु to hear), &c. The feminine base is formed by lengthening the final vowel; *e. g.*, , fem. base .

Future Participle—Parasmaipada and Atmanepada.

547. The participle of the simple future in the Parasmaipada is formed by suffixing  (changeable to),

and in the Atmanepada by ـنه (changeable to ـنه ـه) to the root, the vowel of which is sometimes guṇated ; in other words, the participles of the simple future in the Parasmaipada and the Atmanepada are formed by suffixing ـسه and ـنه respectively to the base of the simple future in ـنه (changeable to ـنه). *E. g.* ـنه (rt. ـه to express the Hom juice); ـنه who or what will be (rt. ـه); ـنه what will be offered (lit. effervescing), rt. ـه; ـنه* who is to be born (rt. ـه); ـنه what will be done (orig., ـنه; rt. ـه), &c.

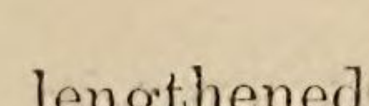
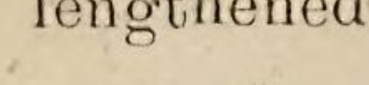
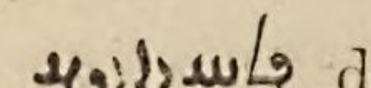
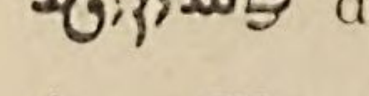
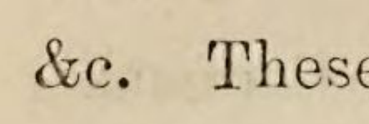
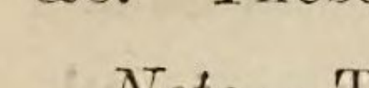
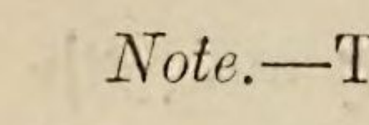
Perfect Participle—Parasmaipada.

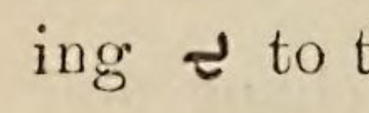
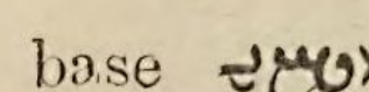
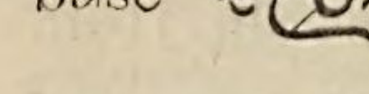
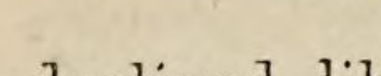
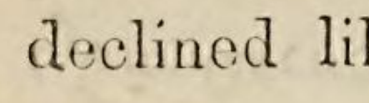
548. The perfect participle Parasmaipada, otherwise called the participle of the reduplicated perfect, or of the second preterite, is formed from the corresponding third person plural, which rejects the termination and subjoins the suffix ـه (Sans. वस्) ; in other words, it is formed with the suffix ـه, which is added to the weak base of the reduplicated perfect ; *e. g.*, ـه who knew (from ـه; rt. ـه); ـه who created (from ـه rt. ـه). Similarly, ـه, ـه, ـه, ـه, &c. Comp. Sans. चिचिवस्, रुरुद्वस् (Ved.).

Exception .—ـه (Sans. विद्वस्)—the radical vowel is lengthened; rt. ـه विद् to know.

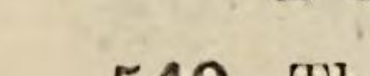
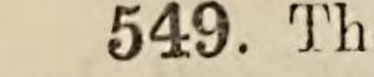
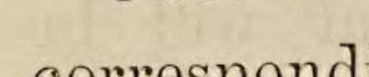
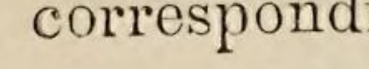
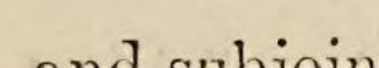
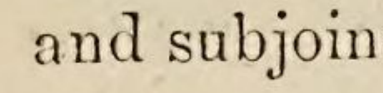
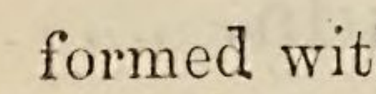
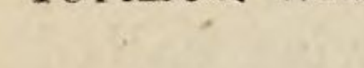
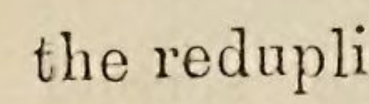
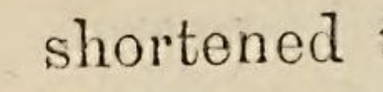
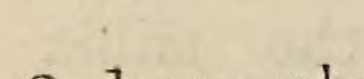
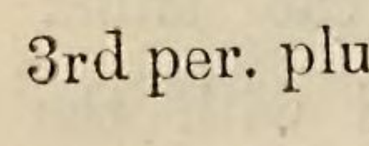
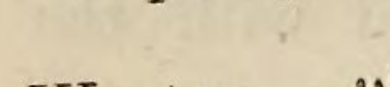
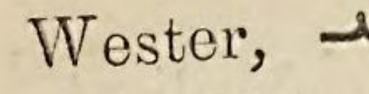
In several instances ـه (instead of ـه) is added to the reduplic. weak base or to the root, the vowel of which is

* The radical ـه is changed to ـه.

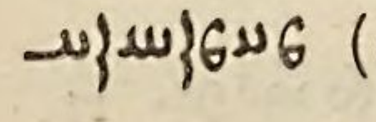
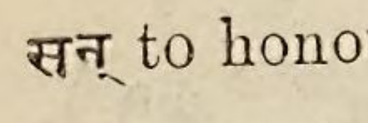
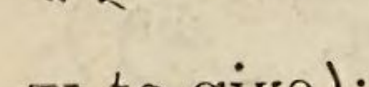
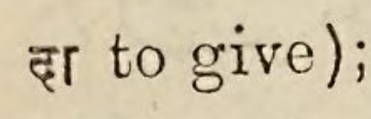
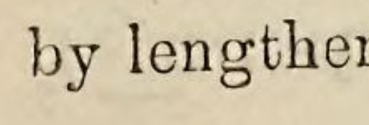
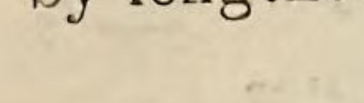
lengthened; *e. g.*,  ,  knowing (rt. );  desiring (rt. );  giving (rt. ), &c. These forms are, in most cases, used participially.

Note.—The feminine base of this participle is formed by suffixing  to the weakest base; *e. g.*, weakest base ; fem. base  . Similarly,  (rt. ). It is declined like  (see p. 82).

Perfect Participle—Atmanepada.

549. The perfect participle Atmanepada is formed from the corresponding third person plural, which rejects the termination and subjoins the suffix  (Sans. आन); in other words, it is formed with the suffix  which is added to the weak base of the reduplicated perfect; in some rare cases the suffix  is shortened to  ; *e. g.*,  (from  3rd per. plu. perf. Atmane.). Similarly, ,  Wester,  ,  Geld.; (rt. to hold); (orig.,  rt. );  (rt.  सन् to honour);  (rt.). Comp. Sans. दद्यान (rt. दा to give); निन्यान (rt. नी to lead). The feminine base is formed by lengthening the final vowel.

Past Participle—Passive.

550. The past participle passive, otherwise called the participle of the perfect of the passive voice, is formed, in Avesta and in Sanskrit, by suffixing  त directly to the root; *e. g.*, कृत done (rt.  , कृ). Similarly,  praised,  (also  see p. 37) मृत dead;  (orig.,) sat down. Comp. Sans. जित, नीत, यात, &c.

551. When the root ends in ೞ preceded by ನ the nasal is rejected; *e. g.*, ಮತ मत thought (rt. ಮನ್ मन्); ಹತ हत killed (rt. ಹನ್ हन्). Sometimes, though rarely, the preceding vowel is lengthened; *e. g.*, ಜಾತ जात born (rt. ಜನ್ जन्); ತತ್ತ तत्त (orig., ತತ್ + ತತ್ ; rt. ತತ್ to spread, to extend).

Rt. ತಕ್ಷ (तक्ष् to shape, to cut) optionally lengthens its penultimate vowel; *e. g.*, ತಕ್ಷಣ, ತಾಕ್ಷಣ, ತಾಕ್ಷಣ್ಯ

552. A penultimate radical nasal is generally dropped; *e. g.*, ಬದ್ಧ bound (orig., ಬನ್ಧ); ಬಿಗಿದ tightened (rt. ಬಿಗಿ); ಬಿರಿದ extended (rt. ಬಿರಿ); ಬಿರುದ sprinkled (rt. ಬಿರು). Comp. Sans. बद्ध bound (rt. बन्ध्); दष्ट bitten (rt. दंश्). Per. بستہ bound (rt. بند); پیوستہ joined (rt. پیوند). Lat. Fissus (from Findo, I cleave). Lat. Scissus (from Scindo, I cut), &c.

553. The final dental and the labial nasals are changed to ದ and ೞ respectively before the affixal ಅ; *e. g.*, ಸತ್ತವ dead (rt. ಸಾವು); ಕಂಡವ known (rt. ಕಾಣು); ಬೆಳೆದವ grown (rt. ಬೆಳೆ); ಕೆರಳಿದವ enraged (rt. ಕೆರಳು); ಕಾರಿದವ vomited (rt. ಕಾರು), &c.

Exceptions.—ಬಂದವ, गत (orig., ಬಂ + ಆದವ; rt. ಆದು to go); ಕೊಡಲಾದವ, प्रयत offered (orig., ಕೊಡಲ್ + ಆದವ)

554. A final ಕು, ಪು or ದು is changed to ದ before the affixal ಅ; *e. g.*, ಬಂದವರು (rt. ಬಂ-ವರು); ಅಂದವ (rt. ಅಂದು); ಮಾಡಿದವ (rt. ಮಾಡು); ಹಾಡಿದವ (rt. ಹಾಡು); ಬಂದವಳು (rt. ಬಂದವಳು), &c.

555. When a final sibilant is preceded by ꣇/꣇, the latter is changed to its guṇa equivalent and the former to ꣆; *e. g.*, ꣆꣇꣆꣇꣆꣇꣆ struck, rubbed (rt. ꣇꣆꣇꣆); ꣆꣇꣆꣇꣆꣇꣆ sown (rt. ꣇꣆꣇꣆); ꣆꣇꣆꣇꣆꣇꣆ asked (rt. ꣇꣆꣇꣆).

556. A final unaspirate guttural or palatal is changed to ꣆ before the participial suffix ꣆꣇꣆; *e. g.*, ꣆꣇꣆꣇꣆꣇꣆꣇꣆ formed, moulded (rt. ꣇꣆꣆); ꣆꣇꣆꣇꣆ said (rt. ꣇꣆꣆); ꣆꣇꣆꣇꣆꣇꣆꣇꣆꣇꣆ smitten (rt. ꣇꣆꣇꣆꣇꣆꣇꣆꣇꣆); ꣆꣇꣆꣇꣆꣇꣆꣇꣆ (rt. ꣇꣆꣇꣆)

557. In several instances ꣆ or ꣆꣇꣆ is substituted for ꣆꣇꣆; *e. g.*, ꣆꣇꣆ lessened, wanting (rt. ꣇꣆); ꣆꣇꣆꣇꣆꣇꣆* पूर्ण full of, filled up (rt. ꣇꣆꣇꣆); नग्न =꣆꣇꣆꣇꣆꣇꣆ in a state causing shame (lit.), naked; rt. Sans. नज् ꣇꣆꣇꣆ (orig., ꣇꣆꣇꣆) to be ashamed. ꣆꣇꣆꣇꣆꣇꣆꣇꣆꣇꣆, क्षीण exhausted, feeble (rt. ꣇꣆꣇꣆꣇꣆ क्षी).—Mark the change of the radical ꣇ to ꣇꣆

꣆꣇꣆꣇꣆꣇꣆꣇꣆ obtained (rt. ꣇꣆꣇꣆꣇꣆, Ved. नश्); ꣆꣇꣆꣇꣆꣇꣆꣇꣆꣇꣆꣇꣆ hoarded up, bound (rt. ꣇꣆꣇꣆꣇꣆꣇꣆꣇꣆ Sans. प्रति-हन्); ꣆꣇꣆꣇꣆꣇꣆꣇꣆꣇꣆ respected (orig., ꣆꣇꣆꣇꣆꣇꣆꣇꣆꣇꣆; from ꣆꣇꣆꣇꣆꣇꣆ + ꣇꣆꣇꣆ + ꣆꣇꣆꣇꣆); ꣆꣇꣆꣇꣆꣇꣆꣇꣆꣇꣆ honoured, great (rt. ꣇꣆꣇꣆ Sans. मह् to honour); ꣆꣇꣆꣇꣆꣇꣆꣇꣆꣇꣆ green-coloured (rt. ꣇꣆꣇꣆); ꣆꣇꣆꣇꣆꣇꣆꣇꣆꣇꣆꣇꣆, पतित fallen (rt. ꣇꣆꣇꣆꣇꣆ पत्); ꣆꣇꣆꣇꣆꣇꣆꣇꣆꣇꣆꣇꣆ redoubted (rt. ꣇꣆꣇꣆꣇꣆). Sometimes, the radical ꣇ आ is changed to ꣇ इ; *e. g.*, ꣆꣇꣆꣇꣆꣇꣆, मित meted, moderated (rt. ꣇꣆, मा to measure).

558. In several instances ꣆꣇꣆ or ꣆꣇꣆ is substituted for ꣆꣇꣆,

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* ꣇꣆꣇꣆꣇꣆꣇꣆꣇꣆꣇꣆

especially after sonants and vowels; *e. g.*, 𐬵𐬀𐬭𐬎𐬀𐬙𐬀 what is bound or strung (lit.), a nerve (rt. 𐬵𐬀𐬭𐬎 दृभ् to string); 𐬵𐬀𐬭𐬀 what is connected (rt. 𐬵𐬀 नह् to bind); 𐬵𐬀𐬭𐬌 what is given (lit.), a gift (orig., 𐬵𐬀+𐬌); 𐬵𐬀𐬱𐬀 (orig., 𐬵𐬀+𐬱𐬀); 𐬵𐬀𐬱𐬀𐬎, 𐬵𐬀𐬱𐬀𐬎𐬀 तृप्त satisfied (rt. तृप्, तृम्फ्); 𐬵𐬀𐬱𐬀𐬎𐬀𐬙𐬀, &c.

559. The roots 𐬨𐬌𐬎 (to speak) and 𐬎𐬌𐬎 (to weave) substitute 𐬉 for 𐬵𐬌, *e. g.*, 𐬵𐬀𐬨𐬉𐬎, also 𐬵𐬀𐬱𐬉 (rt. 𐬨𐬌𐬎); 𐬵𐬉 (orig., 𐬵𐬀+𐬎𐬉, rt. 𐬎𐬌𐬎). Comp. Sans. उक्त spoken (rt. वच्).

560. A few roots, in Avesta as well as in Sanskrit, do not form the past passive participle in 𐬵𐬀 or 𐬵𐬌, its meaning, however, is expressed by certain adjectives derived from the roots; *e. g.*, 𐬵𐬀𐬰𐬁𐬙𐬀 कृश emaciated (rt. 𐬰𐬁𐬙 कृश); 𐬵𐬀𐬴𐬉𐬱𐬱 शुष्क dried up (rt. 𐬴𐬉𐬱 शुष्); 𐬵𐬀𐬹𐬀𐬱𐬀 strengthened (rt. 𐬹𐬀𐬱); 𐬵𐬀𐬑𐬀𐬱𐬀 hidden, secret (rt. 𐬑𐬉𐬱 गुह्); *𐬵𐬀𐬑𐬀𐬱𐬙𐬀 exalted, raised (rt. 𐬱𐬙𐬁, 𐬹𐬙𐬁). Sans. पक्व cooked, mature (rt. पच्).

561. Causal bases, in Avesta as in Sanskrit, form this participle by rejecting 𐬛𐬛𐬛 अय, and inserting the intermediate 𐬛 इ before 𐬵𐬀 त; *e.g.*, 𐬵𐬀𐬛𐬛𐬛𐬱𐬙𐬁 caus. base of rt. 𐬱𐬁 रुध् to grow; past partic. pass. 𐬵𐬀𐬛𐬛𐬱𐬙𐬁. Similarly, 𐬵𐬀𐬛𐬛𐬛𐬴𐬀𐬱𐬛 (rt. 𐬴𐬀𐬱𐬛 श्वित् to be white); 𐬵𐬀𐬛𐬛𐬁𐬱 (orig., 𐬵𐬀𐬛𐬛+𐬛𐬁+𐬵𐬌). Comp. Sans. बोधय caus. base of rt. बुध् to know; past partic. pass. बोधित; कारय caus. base of rt. कृ to do; past. partic. pass. कारित.

562. In several instances, the suffix 𐬵𐬀 is added to the root after lengthening its vowel without the intermediate 𐬛 or the characteristic 𐬛𐬛𐬛, *e. g.*, rt. 𐬛𐬁 to hear; 𐬛𐬁𐬹𐬀𐬵𐬀 well-proclaimed

* Comp. Dr. Kielhorn's Sanskrit grammar, 3rd Edition, p. 227.

(lit.), of high renown; rt. 𐬵𐬀𐬎 to go; 𐬨𐬀𐬵𐬀𐬎 flung (as in 𐬨𐬀𐬵𐬀𐬎-𐬵𐬀𐬌𐬎 𐬵𐬀𐬨𐬀𐬨 the stones flung from the arm Yt. 13, 72). 𐬨𐬀𐬵𐬀𐬎 driven (as in 𐬌𐬀𐬵𐬀𐬎-𐬵𐬀𐬨𐬀𐬨 𐬌𐬀𐬵𐬀𐬌 a cloud driven away by the wind Y. 9, 32). The feminine base of this participle is formed by lengthening the final vowel; *e. g.*, 𐬨𐬀𐬵𐬀𐬍𐬌, fem. base 𐬨𐬀𐬵𐬀𐬍𐬍; it is declined like 𐬨𐬀𐬵𐬀𐬨𐬀 (*vide* p. 72).

Past Participle—Active.

563. A past active participle is derived from the past passive participle in 𐬨𐬀 त (or 𐬨 त) by the addition of the suffix 𐬨𐬀𐬵𐬀𐬌; *e. g.*, rt. 𐬌𐬀𐬵𐬀𐬍 to work; past pass. partic. 𐬨𐬀𐬵𐬀𐬌𐬀𐬵𐬀𐬍; 𐬨𐬀𐬵𐬀𐬌𐬀𐬵𐬀𐬍𐬵𐬀𐬌 one who has worked (𐬌𐬀𐬵𐬀𐬌𐬀𐬵𐬀𐬍𐬵𐬀𐬌-𐬵𐬀𐬌𐬀𐬵𐬀𐬍𐬵𐬀𐬌𐬀𐬵𐬀𐬍𐬵𐬀𐬌 𐬵𐬀𐬌𐬀𐬵𐬀𐬍𐬵𐬀𐬌 Yt. 13, 26); similarly, 𐬨𐬀𐬵𐬀𐬌𐬀𐬵𐬀𐬍𐬵𐬀𐬌 (orig., 𐬨𐬀𐬵𐬀𐬌𐬀𐬵𐬀𐬍 + 𐬨𐬀𐬵𐬀𐬌 + 𐬨𐬀𐬵𐬀𐬨𐬀; see Y. 9, 30); 𐬨𐬀𐬵𐬀𐬌𐬀𐬵𐬀𐬌𐬀𐬵𐬀𐬌𐬀𐬵𐬀𐬌𐬀𐬵𐬀𐬌 (from -𐬌𐬀𐬵𐬀𐬌𐬀𐬵𐬀𐬌𐬀𐬵𐬀𐬌𐬀𐬵𐬀𐬌 𐬨𐬀𐬵𐬀𐬨𐬀); rt. 𐬵𐬀𐬵𐬀𐬌 to become propitious; past pass. partic. 𐬵𐬀𐬵𐬀𐬌𐬵𐬀𐬌; 𐬨𐬀𐬵𐬀𐬌𐬀𐬵𐬀𐬌𐬵𐬀𐬌 one who has become propitious. Sometimes, the final 𐬨𐬀𐬵𐬀𐬌𐬀𐬵𐬀𐬨 is shortened to 𐬨𐬀𐬵𐬀𐬌𐬀𐬵𐬀𐬌 by the dropping of 𐬨; *e. g.*, 𐬨𐬀𐬵𐬀𐬌𐬀𐬵𐬀𐬌𐬀𐬵𐬀𐬍𐬵𐬀𐬌𐬀𐬵𐬀𐬌, 𐬨𐬀𐬵𐬀𐬌𐬀𐬵𐬀𐬌𐬀𐬵𐬀𐬍𐬵𐬀𐬌, &c. Comp. Sans. कृतवत् one who has done (from कृत past pass. partic.) स्नातवत् one who has bathed (from स्नात past pass. partic.). The feminine of this base is formed by the addition of 𐬵; *e. g.*, 𐬨𐬀𐬵𐬀𐬌𐬀𐬵𐬀𐬌𐬀𐬵𐬀𐬌𐬀𐬵𐬀𐬌𐬀𐬵𐬀𐬌𐬵.

The Gerund.

564. The gerund or verbal noun is generally formed by the addition of the suffix 𐬌𐬀𐬵𐬀𐬌𐬨 (changeable to 𐬌𐬀𐬵𐬀𐬨 after 𐬵 and 𐬨), 𐬌𐬀𐬨 or 𐬌𐬌 directly to the root, the vowel of which is generally guṇated. This form has nearly the same signification as the Latin gerund in *ndum* like *amandum*, *monendum*, *regendum*; *e. g.*, 𐬀𐬵𐬀𐬌𐬀𐬵𐬀𐬌𐬀𐬵𐬀𐬌𐬀𐬵𐬀𐬌𐬨 proceeding (rt. 𐬀𐬵𐬀𐬌-𐬵𐬀𐬌),

smiting (rt.), praising (rt.). blowing (lit.), wind (rt.); befriending (rt.), praising (rt.); thinking (rt.); knowledge (rt.); receiving, accepting (rt.); forsaking (rt.). Compare the Sanskrit gerundial suffixes त्वा, त्य and य; *e. g.*, नीत्वा having led (rt. नी); प्रस्तुत्य, प्रभूय, &c.

Verbal Adjectives.

565. Verbal Adjectives are generally formed by suffixing , (changeable to , after and), , or sometimes, or directly to the root, the vowel of which is, in most cases, guṇated. These suffixes imply that the action, which the verb expresses, must be done, is allowed or deserves to be done. *E. g.*, worthy of propitiation (rt.); fit to carry (rt.); worthy of adoration (rt.); free from malice; *what must or ought to be sung (rt.); (with this Gâthaic word, see Y. 10, 19). (rt. कन् to love); (rt. to be glad). worthy of adoration (rt.); daring (rt.); what ought to be spoken (in , Vend. 10, 2); fit for cultivation (rt.); desirable (rt.);

* Comp. Sans. गेय (rt. गै to sing).

fit to be invoked (rt. 𐬫𐬀𐬙 हु) 𐬫𐬀𐬙𐬌𐬌𐬎 efficacious, what ought to work (rt. 𐬫𐬀𐬙𐬌); 𐬎𐬌𐬌𐬀𐬌𐬌𐬎 कार्य what ought to be done (rt. 𐬀𐬌𐬐).—Compare Sans. suffixes तव्य and य in दातव्य what ought to be given (rt. दा); बोध्य what ought to be known (rt. बुध्).

Note. —The feminine base is formed by lengthening the final vowel; *e. g.*, 𐬎𐬌𐬀𐬵𐬎𐬌𐬌𐬎 fem. base 𐬎𐬌𐬀𐬵𐬎𐬌𐬌𐬎

The Infinitive.

566. The infinitive is generally formed by adding to the root the suffix 𐬎𐬌𐬌𐬎; *e. g.*, 𐬚𐬀𐬎𐬎𐬌𐬌𐬎 Geld. Y. 32, 14 (rt. 𐬚𐬀𐬎); 𐬌𐬀𐬐𐬌𐬌𐬎 (rt. 𐬌𐬀𐬐); 𐬚𐬀𐬎𐬀𐬌𐬌𐬎* (rt. 𐬚𐬀𐬎); 𐬚𐬀𐬎𐬀𐬌𐬌𐬎* (rt. 𐬚𐬀𐬎); 𐬚𐬀𐬎𐬀𐬌𐬌𐬎 (rt. 𐬚𐬀); 𐬚𐬀𐬎𐬀𐬌𐬌𐬎 (rt. 𐬚𐬀 to give); 𐬚𐬀𐬎𐬀𐬌𐬌𐬎 (rt. 𐬚𐬀𐬎-𐬚𐬀 to discern), 𐬚𐬀𐬎𐬀𐬌𐬌𐬎 Geld. (rt. 𐬚𐬀𐬎-𐬚 to go out) Y. 43, 14; 𐬚𐬀𐬎𐬀𐬌𐬌𐬎† (rt. 𐬚𐬀𐬎), &c.

In several instances, it is formed by suffixing 𐬎𐬌𐬌𐬎‡ 𐬎𐬌𐬌𐬎 or 𐬎𐬌𐬌𐬎 to the root; *e. g.*, 𐬚𐬀𐬎𐬎𐬌𐬌𐬎 (rt. 𐬚𐬀𐬎-𐬚𐬀𐬎 आ-वै to increase, to encourage) Y. 71, 13; 𐬚𐬀𐬎𐬎𐬌𐬌𐬎 (rt. 𐬚𐬀𐬎-𐬚𐬀); 𐬚𐬀𐬎𐬀𐬌𐬌𐬎§ (rt. 𐬚𐬀); 𐬚𐬀𐬎𐬀𐬌𐬌𐬎 Wester., 𐬚𐬀𐬎𐬀𐬌𐬌𐬎 Geld. (rt. 𐬚𐬀𐬎); 𐬚𐬀𐬎𐬀𐬌𐬌𐬎 (rt. 𐬚𐬀); 𐬚𐬀𐬎𐬀𐬌𐬌𐬎 (rt. 𐬚𐬀𐬎); 𐬚𐬀𐬎𐬀𐬌𐬌𐬎 (rt. 𐬚𐬀𐬎 orig., 𐬚𐬀 to deceive).

Mark the infinitive forms 𐬚𐬀𐬎𐬀𐬌𐬌𐬎 Y. 44, 8 𐬚𐬀𐬎𐬀𐬌𐬌𐬎 Y. 44, 3 𐬚𐬀𐬎𐬀𐬌𐬌𐬎 Y. 43, 9 (rt. 𐬚𐬀 to know).

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* Mark the lengthening of the radical vowel in the Gâthâ dialect.

† Mark the suffixing of 𐬎𐬌𐬌𐬎 to the reduplicated weak base.

‡ Comp. the Vedic suffix अध्यै; *e. g.*, यजध्यै (rt. यज् to worship).

§ Observe the change of 𐬵 to 𐬀 between two vowels.

567. Moreover, the dative singular of any primitive abstract noun may be used in the sense of the infinitive; *e. g.*, (dat. sing. of); (dat. sing. of); (dat. sing. of); (dat. sing. of); (dat. sing. of); (dat. sing. of); (dat. sing. of); (dat. sing. of). Comp. Sans. इष्टये (dat. sing. of इष्टि wish).

568. Causal Infinitive.—* (from , caus. base of rt. to wound); (from , caus. base of rt. to hear).

569. Passive Infinitive:—; rt. (Prof. Justi).

Chapter IX.—Indeclinables.

570. The indeclinables comprise Adverbs, Prepositions, Conjunctions and Interjections.

Adverbs.

Adverbs may be divided into three classes.

571. (1) Those that are formed from nouns substantive and adjective, and, in some rare cases, from participles; *e. g.*, , at one's will (orig., neut. acc. sing.); involuntarily (orig., neut. acc. sing.); long-delayed (adj. acc. sing.), (adj. acc. sing.), (adj. instr. sing.) openly, truly, surely; secretly (adj. acc. sing.); unawares, stealthily (neut. instr. sing.); चित्र clearly, visibly.

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* Comp. the final to the Ved. suffix से; *e. g.*, वक्षे, (rt. वह् to bear).

𐬀𐬵𐬀𐬵𐬀𐬌, 𐬀𐬵𐬀𐬵𐬀 (Gâth.) ever (instr. sing.); 𐬀𐬵𐬀𐬵𐬀𐬌-𐬌𐬀𐬵𐬀𐬵𐬀𐬌 𐬌𐬀𐬵𐬀𐬵𐬀𐬌-𐬀𐬵𐬀𐬵𐬀𐬌, 𐬀𐬵𐬀𐬵𐬀𐬌-𐬌𐬀𐬵𐬀𐬵𐬀𐬌, 𐬀𐬵𐬀𐬵𐬀𐬌-𐬌𐬀𐬵𐬀𐬵𐬀𐬌, 𐬌𐬀𐬵𐬀𐬵𐬀𐬌 𐬀𐬵𐬀𐬵𐬀𐬌 (Gâth.) for ever and ever (subs. dat. sing.); 𐬌𐬀𐬵𐬀𐬵𐬀𐬌-𐬀𐬵𐬀𐬵𐬀𐬌 inwardly (abl. sing.); 𐬌𐬀𐬵𐬀𐬵𐬀𐬌-𐬀𐬵𐬀𐬵𐬀𐬌 𐬌𐬀𐬵𐬀𐬵𐬀𐬌 from without (abl. sing.); 𐬌𐬀𐬵𐬀 far from (adj. abl. sing.). Comp. Sans. दूरात्. 𐬀𐬵𐬀𐬵𐬀𐬌𐬀𐬵𐬀𐬵𐬀𐬌𐬀𐬵𐬀𐬵𐬀𐬌 in a short time (abs. subs. loc. sing., from 𐬌𐬀𐬵𐬀𐬵𐬀𐬌𐬀𐬵𐬀𐬵𐬀); 𐬌𐬀𐬵𐬀 aright (adj. nom. sing., from 𐬌𐬀𐬵𐬀); 𐬌𐬀𐬵𐬀𐬌𐬀𐬵𐬀𐬌 पृथु wide, far (adj. acc. neut. sing.) Yt. 8, 40. 𐬌𐬀𐬵𐬀𐬌𐬀𐬵𐬀𐬌𐬀𐬵𐬀𐬌 not damped (lit.), dauntlessly adj. nom. sing.).

𐬌𐬀𐬵𐬀𐬌𐬀𐬵𐬀𐬌 forthwith, as soon as (orig., pres. partic. Parasmai.; rt. 𐬌𐬀𐬵𐬀𐬌 to follow); 𐬌𐬀𐬵𐬀𐬌𐬀𐬵𐬀𐬌𐬀𐬵𐬀𐬌 dispersed (lit.), aghast, dismayed (past partic. nom. sing.). 𐬌𐬀𐬵𐬀𐬌𐬀𐬵𐬀𐬌, 𐬌𐬀𐬵𐬀𐬌 (weakest base from 𐬌𐬀𐬵𐬀𐬌𐬀𐬵𐬀𐬌) knowingly, intentionally.

572. (2) Pronominal Adverbs; *i.e.*, Adverbs formed from pronominal bases by adding certain suffixes, *viz.*, 𐬀𐬌 था, थम् denoting manner; 𐬀𐬵𐬀𐬌 त्र motion to a place; 𐬀𐬌 ध, ह rest in a place; 𐬀𐬌, 𐬀𐬌 (Gâth.) दा time.

The pronominal bases, to which the aforesaid suffixes are added, are 𐬀𐬌, 𐬀𐬵𐬀𐬌, 𐬌, 𐬀𐬌, *𐬀𐬌, 𐬀𐬌𐬀𐬵𐬀𐬌 (demonstrat.) signifying either this or that; 𐬀𐬌 (relat.) who, which; 𐬀𐬌, 𐬌 (interrog.) which? *E. g.*

573. Adverbs of Manner.—𐬀𐬌𐬀𐬵𐬀𐬌, 𐬀𐬌𐬀𐬵𐬀𐬌𐬀𐬵𐬀𐬌 (Gâth.), 𐬀𐬌𐬀𐬵𐬀𐬌, 𐬀𐬌𐬀𐬵𐬀𐬌 (Gâth.), 𐬀𐬌𐬀𐬵𐬀𐬌𐬀𐬵𐬀𐬌 (also, 𐬌𐬀𐬌𐬀𐬵𐬀𐬌𐬀𐬵𐬀𐬌), अथ, इत्थम् (orig., इद् +

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* 𐬀𐬌 is originally 𐬀𐬌; in certain cases 𐬌 is changed to 𐬌; *e. g.*, 𐬌𐬌 nom. sing.; 𐬌𐬌 dat. and gen. sing.

यम्) in this manner, thus. Mark the compound form (Geld.) Visp. 12, 4. For this to us (lit.).

, (Gâth.), , (Gâth.) यथा as, in which manner; [1], (Gâth.) Geld. Yt. 1, 26. Y. 44, 20; (Gâth.) कथम् in what manner, how? [2] how? how much?

574. Adverbs of motion to a place :—

[3] अत्र in this direction. सत्रा in that direction. (Gâth.) यत्र wherever. (Gâth.) कुत्र where? in what direction? how?

575. Adverbs of rest in a place :—

[4], [5], (Gâth.), Geld. Y. 44, 4. अध, इह; इध (Ved.) here. there, in that place. [7] wherever. where? to any

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[1] It also means 'when, how much' (see Vend. 9, 8. 9; Vend. 15, 44); anywise (Visp. 22, 2).

[2] It also means 'when, where' (see Vend. 5, 41; Vend. 13, 50).

[3] Mark Yt. 10, 9 (from this of the two).

[4] अध sometimes signifies 'then, consequently' (see Vend. 20, 4).

[5] From the same are derived here; not here. Mark (Gâth.).

[6] सह with; generally used as the first member of a compound word; *e. g.*, &c.

[7] from whatever place.

place, anywhere; *e. g.*, 𐬵𐬀𐬎𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀 Y. 39, 2; 𐬎𐬀 (Gâth.) where? *𐬎𐬀𐬌𐬎 क where?

576. **Adverbs of Time:**—𐬎𐬀𐬌𐬎 then, upon this. 𐬎𐬀𐬌𐬎𐬀𐬌𐬎 सदा always. 𐬎𐬀𐬌𐬎𐬀𐬌𐬎 यदा whenever; 𐬎𐬀𐬌𐬎; 𐬎𐬀𐬌𐬎, 𐬎𐬀𐬌𐬎 (Gâth.) कदा when? 𐬎𐬀𐬌𐬎𐬀𐬌𐬎 (Y. 44, 20) at any time, ever.

577. (3) **Adverbial Particles.** A list of them is given below:—

𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀 (from 𐬎𐬀𐬌𐬎𐬀) far off. 𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀 Gâth. (orig., 𐬎𐬀+𐬎𐬀+𐬎𐬀) henceforth, beforehand. 𐬎𐬀𐬌𐬎𐬀, 𐬎𐬀 (Gâth.) अभि above, on; 𐬎𐬀𐬌𐬎 एवम् thus, in this manner; 𐬎𐬀𐬌𐬎 𐬎𐬀𐬌𐬎 in what manner? thus; 𐬎𐬀, 𐬎𐬀, 𐬎𐬀 thus, thereupon; yea; verily; 𐬎𐬀𐬌𐬎𐬀 (orig., 𐬎𐬀𐬎𐬀) then, thereupon. 𐬎𐬀 then. 𐬎𐬀𐬌𐬎 अन्तर् اندر in the midst. 𐬎𐬀 अप far from; sometimes, 𐬎𐬀 in the Gâthâ dialect (see Y. 32, 11). 𐬎𐬀, 𐬎𐬀 (from 𐬎𐬀+𐬎𐬀) backwards. 𐬎𐬀 (=𐬎𐬀+𐬎𐬀) afterwards. 𐬎𐬀 henceforth, from hence. 𐬎𐬀𐬌𐬎 अव below, down; 𐬎𐬀 (orig., 𐬎𐬀𐬌𐬎) अवर further down. 𐬎𐬀, 𐬎𐬀, 𐬎𐬀 आत् thereupon, then. 𐬎𐬀 here (Darmes.); 𐬎𐬀 there (Darmes.); 𐬎𐬀 soon, immediately. 𐬎𐬀, 𐬎𐬀 (Gâth.) इति in this manner. 𐬎𐬀 (Y. 43, 1) indeed; verily. Comp. Ved. घ. 𐬎𐬀 outside the door; 𐬎𐬀 otherwise. 𐬎𐬀, 𐬎𐬀 तु now, indeed, forsooth (Y. 59, 30; Y. 8, 5; Yt. 5, 89; Yt. 13, 145); 𐬎𐬀-𐬎𐬀 (Yt. 10, 69) not indeed; it is sometimes used as an emphatic particle; 𐬎 न, Per. ن, Lat. *nē* not (see Y. 44, 19).

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* Also signifies 'how, which?' (see Vend. 3, 40; Vend. 3, 1. 2. 4. 5); 𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀 in any place (Yt. 12, 22).

𐬀𐬵𐬌𐬀𐬀 (from 𐬀𐬵𐬌+𐬀) not here; 𐬀𐬀𐬀, 𐬌𐬀𐬀𐬀, 𐬌𐬀𐬌 not, no. 𐬀𐬌𐬀𐬵𐬀 (orig., 𐬀𐬌𐬀𐬀𐬵𐬀-𐬛) from without. -𐬀𐬛 𐬎𐬀𐬀𐬌 outwardly. 𐬈𐬀, 𐬌𐬀𐬌𐬈𐬀 नू, नु, اکنون, کنون, Lat. *nunc*, now. 𐬀𐬈𐬀, 𐬀𐬈𐬀 (from 𐬈𐬀) now; 𐬎𐬀, 𐬎𐬀𐬈𐬀, 𐬀𐬌𐬎𐬀𐬈𐬀, 𐬌𐬀𐬌𐬎𐬀𐬈𐬀, 𐬎𐬀𐬈𐬀 (see Yt. 5, 50. 63; Yt. 8, 15). 𐬛𐬀𐬛𐬌 परि, Gr. *peri*, all round, completely. 𐬌𐬀𐬵𐬀𐬌𐬛𐬀𐬛𐬌 (orig., 𐬌𐬀 + 𐬌𐬀𐬌 + 𐬛𐬀𐬛𐬌) beforehand (Mills). 𐬀𐬀𐬛𐬀𐬛𐬌 पूर्व at first, before. 𐬀𐬛𐬀𐬛𐬌 पूर्व्य at first. 𐬀𐬛𐬀𐬛𐬌 previously, before; 𐬀𐬵𐬌𐬀𐬛𐬀𐬀𐬵𐬌 𐬀𐬵𐬌𐬀𐬛𐬀𐬛𐬌 𐬌𐬀𐬌𐬀𐬛𐬀𐬛𐬌 just as before. 𐬀𐬎𐬛𐬀𐬛𐬌 (from 𐬌𐬎𐬀 + 𐬀𐬛𐬀𐬛𐬌) backwards. 𐬀𐬌𐬀𐬛𐬀𐬛𐬌, 𐬀𐬌𐬀𐬵𐬀𐬌𐬀𐬛𐬀𐬛𐬌 पश्चात् afterwards, behind. 𐬎𐬀𐬛𐬌𐬀𐬎𐬀𐬛𐬌 (from 𐬀𐬛𐬌𐬀𐬛𐬌, पार end) outside, sideways. -𐬛𐬀𐬛𐬌 𐬀𐬎𐬀, 𐬀𐬵𐬎𐬀, 𐬀𐬎𐬀 forward, in front, outside. Comp. Sans. प्राच्. 𐬌𐬀𐬈𐬀𐬛 (=𐬌𐬀+𐬀𐬛) certainly. 𐬀𐬌, 𐬌𐬀𐬌, 𐬀𐬌𐬌 surely, always; 𐬀𐬌𐬀𐬀𐬌𐬌 (super.) most certainly.

𐬀𐬵 मा a prohibitive particle, meaning 'no'; generally used with the imperative, the benedictive and the potential; *e. g.*, -𐬀𐬵...𐬀𐬵 𐬎𐬀𐬀𐬀, 𐬀𐬌𐬎𐬀𐬀𐬀𐬀𐬀𐬀...𐬀𐬵, 𐬌𐬀𐬈𐬀𐬀𐬀𐬀𐬀...𐬀𐬵. As the first member of a compound, it is shortened to 𐬀𐬵; *e. g.*, 𐬈𐬀𐬛𐬀𐬀𐬀𐬵, 𐬈𐬀𐬀𐬀𐬀𐬀𐬵, 𐬀𐬀𐬀𐬀𐬀𐬵, 𐬀𐬀𐬀𐬀𐬀𐬵, 𐬈𐬎𐬀𐬀𐬀𐬵, 𐬀𐬀𐬀𐬀𐬀𐬵, 𐬀𐬀𐬀𐬀𐬀𐬵, 𐬀𐬀

(Geld. Yt. 8, 38), 𐬵𐬀𐬎𐬀𐬌𐬌𐬀 𐬌𐬎 𐬎𐬀𐬌𐬌𐬀𐬌𐬎 so long as, until.* 𐬌𐬀𐬵𐬀𐬌𐬌𐬀, 𐬵𐬀𐬌𐬌𐬀 ever, continually (rt. 𐬌𐬀𐬎 to remain, to continue). 𐬎𐬀𐬌𐬌𐬀 𐬌𐬀𐬎 equally, alike; exactly, just; 𐬵𐬀𐬌𐬀𐬌𐬎𐬀𐬌 𐬌𐬀𐬎𐬀𐬌𐬎𐬀 𐬌𐬀𐬎𐬀𐬌𐬎𐬀 just as before.

Prepositions.

578. Prepositions, which serve to determine more precisely the sense of the cases, are used with the inflected forms of nouns and pronouns (except the nom. and the voc.), and mostly precede them.

List of Prepositions.

𐬀𐬐𐬀 अपि from, after, around, on, to, up to, near to. 𐬀𐬐𐬌, 𐬌𐬐𐬀 (Gâth.) अभि on, about, for, concerning. 𐬵𐬀𐬐𐬌𐬌𐬀 अभितस् round about, from every side, near. 𐬌𐬀𐬐𐬌𐬌𐬎 (from 𐬌𐬀𐬐𐬌𐬌𐬎 compara. of 𐬌𐬀𐬐𐬌) beneath, under. 𐬌𐬀 on; *e. g.*, 𐬌𐬀 𐬎𐬀𐬵𐬀 on a bed (Vend. 18, 26). 𐬌 अनु agreeable to, after. 𐬵𐬀𐬎𐬀𐬌𐬌𐬀𐬵, 𐬵𐬀𐬎𐬀𐬌𐬌𐬀 (Gâth.) अन्तर् اندر between, under, in the midst of; *e. g.*, 𐬵𐬀𐬎𐬀𐬌𐬌𐬀 𐬌𐬀𐬎𐬀𐬌𐬌𐬀𐬵𐬀𐬌𐬎𐬀 𐬌𐬀𐬎𐬀𐬌𐬌𐬀𐬵 Vend. 1, 8.

𐬌𐬀𐬎 अप far from, away from, *e. g.*, 𐬌𐬀𐬎 𐬌𐬀𐬎𐬀𐬌𐬌𐬀𐬎𐬀𐬌𐬌𐬀 𐬌𐬀𐬎 apart from the former two (see Vend. 15, 48). 𐬌𐬀𐬌, 𐬌𐬀𐬵 (Geld.), 𐬌𐬀𐬌𐬌 (Gâth.) अव towards, near, down, off. 𐬀𐬌𐬌 (from 𐬌𐬀𐬌𐬌) towards, near, up to. 𐬌 आ † آ near, towards, up to, at. 𐬀𐬎𐬀𐬌𐬌 close to, near. 𐬌𐬀𐬎, 𐬌𐬀𐬎 (Gâth.) उप به towards, near, by, to. 𐬵𐬀𐬌-𐬀𐬎𐬀-𐬌𐬀𐬎 Geld. (Yt. 13, 146) indeed to us.

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* Also in compound forms; *e. g.*, 𐬵𐬀𐬎𐬀𐬌𐬌𐬀𐬵𐬀𐬌𐬎𐬀𐬌𐬌𐬀𐬵, 𐬵𐬀𐬎𐬀𐬌𐬌𐬀𐬎-, 𐬵𐬀𐬎𐬀𐬌𐬌𐬀𐬎 ever in joy.

† *E. g.*, آراستن. (=𐬌𐬀+𐬎𐬀𐬐𐬀); آوردن (=𐬌𐬀+𐬎𐬀𐬵), &c.

उपरि over, above, तिरस् over, through, across.

प्रति opposite to, against, facing, on, towards, from, in conformity to, compared with, for, in exchange of. towards, to, against. परि around, about, far from, except. पर, परा by, near, before, back. (from) before, in exchange of, for.

(=+) before. (from) पश्चात् after, from behind. पश्च behind, after. behind.

स्मत् along with, together with. सचा از from, for; *e. g.*, the son for his father.

زیر = زیر (orig., ازیر) below; زبر (orig., ازبر) above; جز = except, different, from.

सह with, accompanied with.

579. Conjunctions.

(Gâth.) अपि also, even, moreover, though, however; even so much. on the contrary.

(Gâth.) आत् but; (Yt. 8, 48) आदि et cetera, others, the like. (Gâth.) उत also, and.

(Gâth.) च and; it is an inseparable copulative particle, and is always subjoined to the word to which it belongs. When two or more words are to be joined, it is, in most cases, affixed at the end of each word; *e.g.*,

Yt. 13, 87;

Vend. 2, 8. Y. 26, 4. Sometimes, when two persons or things are to be joined, it is dropped, mostly in the first place; *e. g.*,

Y. 9, 10... Y. 26, 4.

It is also used to join sentences; *e. g.*,

Gâh 4, 10.

Sometimes, when more than two persons or things are to be joined, the particle is altogether omitted; *e. g.*,... Y. 26, 7.

When affixed to a single word, it only gives force or emphasis to it; *e. g.*, of two men, he only (Vend. 4, 48); on the *highest* summits (Vend. 6, 45).

* (Gâth.) चित् et cetera; like , it is always affixed at the end of a word and gives an indefinite signification to it; *e.g.*, . Sometimes both the particles and are subjoined to the same word; *e.g.*, (Y. 65, 4).

Note 1:—Inflected words when abridged or changed, assume before the particles and their full or original forms; *e. g.*, but but

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* Properly speaking, it is the nom. and acc. neut. of the indefinite pronoun , any. Compare Lat. quid.

but , but , but , but , but ; , but , &c.

Note 2:—The same particles (*viz.*, and) insert after , *e.g.*, , but , but , &c.

because; (see Y. 45, 8).

Note:—The final vowels of monosyllabic words are, in most cases, long; *e.g.*, , , , , &c.

as, in the same way as, as much as. if, in case; that is, *viz.*; , (Y. 32, 4) because. (from) than. (Gâth.), , though; in compound forms for if...; for if...; for if to me...; for she (will grant) us.

वा, Lat. *-ve* or; ...वा either ... or. As a disjunctive particle, it follows every word it disjoins; *e. g.*, a man or a woman; a dog, a fox or a wolf, &c. It is also used to separate or disjoin two sentences; *e. g.*, ...Vend. 5, 8. 9.

is also used in compound forms with other particles; *e. g.*, , , (Geld. Yt. 1, 17).

In some rare instances, is omitted; *e. g.*, but ...

if the vessel be of earth, of wood, *or* of clay...(Vend. 7, 75) *Vide* Vend. 8, 16.

580. Interjections.

𐬀𐬵, 𐬀𐬌 O! Oh! *E. g.*, 𐬵𐬀𐬵𐬌𐬎𐬀𐬵𐬌𐬎𐬀𐬵 𐬵𐬀𐬵𐬌𐬎𐬀𐬵𐬌𐬎𐬀𐬵 O holy Zarathushtra! (Vend. 18, 1). 𐬵𐬀𐬵𐬌𐬎𐬀𐬵 (from 𐬵𐬀𐬵𐬌𐬎𐬀𐬵 calamity, affliction) 𐬵𐬀𐬌 Fie! Woe! *E. g.*, 𐬵𐬀𐬵𐬌𐬎𐬀𐬵 𐬵𐬀𐬵𐬌𐬎𐬀𐬵 Woe to me! Yt. 3, 14. 𐬵𐬀𐬵𐬌𐬎𐬀𐬵 hail! bravo! noble! well done! 𐬵𐬀𐬵𐬌𐬎𐬀𐬵 𐬵𐬀𐬵𐬌𐬎𐬀𐬵 Hail to thee, O man! Vend. 7, 52; 𐬵𐬀𐬵𐬌𐬎𐬀𐬵 𐬵𐬀𐬵𐬌𐬎𐬀𐬵 Hail to thee, O Hom! 𐬵𐬀𐬵𐬌𐬎𐬀𐬵 alas! Oh unfortunate! Vend. 19, 46. 𐬵𐬀𐬵𐬌𐬎𐬀𐬵 Woe! *E. g.*, 𐬵𐬀𐬵𐬌𐬎𐬀𐬵 𐬵𐬀𐬵𐬌𐬎𐬀𐬵 𐬵𐬀𐬵𐬌𐬎𐬀𐬵 Woe to that man! Yt. 10, 138.

581. Prefixes.

A prefix, as its name implies, is a significant particle placed before a word or a root, in order to modify its meaning.

It should be noted that some particles, which are used with the inflected forms of nouns and pronouns as prepositions, are also used as prefixes, as will be seen from the following list. Moreover, 𐬀𐬵, 𐬀𐬵, 𐬀𐬵 and 𐬵𐬀𐬵𐬌𐬎𐬀𐬵 are inseparable, *i. e.*, they can never be used by themselves without being prefixed to a word; while others, such as 𐬵𐬀𐬵, 𐬵𐬀𐬵, 𐬵𐬀𐬵𐬌𐬎𐬀𐬵, 𐬵𐬀𐬵 (𐬵𐬀) may optionally come in a separate form; *e. g.*, 𐬵𐬀𐬵𐬌𐬎𐬀𐬵𐬀𐬵𐬌𐬎𐬀𐬵𐬀𐬵𐬌𐬎𐬀𐬵 ; 𐬵𐬀𐬵𐬌𐬎𐬀𐬵𐬀𐬵𐬌𐬎𐬀𐬵𐬀𐬵𐬌𐬎𐬀𐬵, 𐬵𐬀𐬵𐬌𐬎𐬀𐬵𐬀𐬵𐬌𐬎𐬀𐬵𐬀𐬵𐬌𐬎𐬀𐬵 ; 𐬵𐬀𐬵𐬌𐬎𐬀𐬵𐬀𐬵𐬌𐬎𐬀𐬵𐬀𐬵𐬌𐬎𐬀𐬵, 𐬵𐬀𐬵𐬌𐬎𐬀𐬵𐬀𐬵𐬌𐬎𐬀𐬵𐬀𐬵𐬌𐬎𐬀𐬵 ; 𐬵𐬀𐬵𐬌𐬎𐬀𐬵𐬀𐬵𐬌𐬎𐬀𐬵𐬀𐬵𐬌𐬎𐬀𐬵, &c.

582. List of Prefixes and Prepositions used as Prefixes.

𐬀𐬵, 𐬀𐬵, 𐬀𐬵𐬀𐬵 अ, अन् inseparable prefixes implying 'negation, want of'; *e. g.*, 𐬀𐬵𐬀𐬵𐬌𐬎𐬀𐬵𐬀𐬵𐬌𐬎𐬀𐬵, 𐬀𐬵𐬀𐬵𐬌𐬎𐬀𐬵 (=𐬀𐬵𐬀𐬵𐬌𐬎𐬀𐬵+𐬀𐬵), 𐬀𐬵𐬀𐬵𐬌𐬎𐬀𐬵𐬀𐬵𐬌𐬎𐬀𐬵 𐬀𐬵𐬀𐬵𐬌𐬎𐬀𐬵-𐬀𐬵𐬀𐬵. Comp. Sans. अज्ञान, अनन्त (orig., अन् + अन्त).

In some instances, 𐬀 is a substitute for 𐬨𐬀, before adjectives beginning with 𐬬; *e. g.* 𐬀𐬎𐬬𐬌𐬀𐬀 (=...+𐬨𐬀) not working; 𐬀𐬨𐬌𐬵𐬀 (=...+𐬨𐬀) not knowing; 𐬀𐬨𐬌𐬎𐬨𐬀 (=...+𐬨𐬀) having no family or household; 𐬀𐬨𐬌𐬎𐬨𐬀𐬵𐬀 (=...+𐬨𐬀) sleeping lightly.

Exceptions— 𐬨𐬀𐬎𐬨𐬌𐬌 𐬨𐬌𐬌𐬎𐬨𐬀𐬵𐬀, 𐬨𐬌𐬌𐬎𐬨𐬀𐬎𐬀, 𐬨𐬌𐬌𐬎𐬨𐬀𐬎𐬨𐬀𐬌𐬌

Note 1.—𐬨𐬀 is used before consonants, and 𐬨 before vowels; *e. g.*, 𐬨𐬎𐬀𐬌, 𐬨𐬀𐬎𐬨. Sometimes, though seldom, 𐬀 is substituted for 𐬨; *e. g.*, 𐬀𐬎𐬎𐬎𐬀 (orig., 𐬨𐬎𐬎𐬎𐬀+𐬨).

Note 2.—𐬨 (an abridged form of 𐬨𐬀) is prefixed before 𐬀𐬌 (any one), and 𐬨𐬀𐬎 (here); *e. g.*, 𐬨𐬀𐬌𐬀𐬌𐬨 (nom. sing.), 𐬀𐬌𐬀𐬌𐬨 (acc. sing.) no one; 𐬨𐬀𐬎𐬀𐬌𐬨 not here.

𐬎𐬀𐬌𐬌 back; probably an abridged, though rare, form of 𐬎𐬀𐬌𐬌𐬁; *e. g.*, 𐬀𐬁𐬀-𐬎𐬀𐬌𐬌 to bring back.

𐬎𐬁𐬌𐬌 अपि full of, around, in the midst of, behind, near to, in, on; *e. g.*, 𐬨𐬌𐬌𐬀-𐬎𐬁𐬌𐬌, 𐬀𐬁𐬀𐬌-𐬎𐬁𐬌𐬌, 𐬨𐬀𐬌𐬁𐬎𐬎𐬁𐬌𐬌 (=𐬨𐬀𐬌𐬁+𐬎𐬁𐬌𐬌); 𐬨𐬌𐬌𐬀-𐬎𐬁𐬌𐬌. Sometimes 𐬎𐬁𐬌 is substituted for 𐬎𐬁𐬌𐬌; *e. g.*, 𐬨𐬀𐬌𐬁𐬎𐬎𐬁𐬌 (=𐬨𐬀𐬌𐬁+𐬎𐬁𐬌+𐬨) 𐬨𐬌𐬌𐬎𐬁𐬌𐬀𐬌𐬨 (+𐬨) 𐬨𐬀𐬌𐬁𐬎𐬎𐬁𐬌 (=𐬨𐬀𐬌𐬁+𐬎𐬁𐬌+𐬨𐬀); 𐬎𐬁𐬌𐬌𐬎𐬨𐬀𐬌𐬌 (rt. 𐬨𐬌𐬌𐬎𐬁𐬌-𐬬𐬨 to blow away); 𐬎𐬁𐬌𐬌𐬎𐬨𐬀𐬌𐬌𐬎 aor. pass. 3 sing. (rt. 𐬨𐬌𐬌𐬎𐬁𐬌-𐬬𐬨𐬀𐬌 to inform). Comp. Per. پ in پایید (Av. 𐬨𐬌𐬌𐬎𐬁𐬌-𐬎𐬀𐬌𐬨𐬀)

𐬎𐬁𐬌𐬌𐬀, 𐬎𐬁𐬌𐬌𐬁 (Gâth.) अभि above, on high, towards, upon, around; largely, much; *e. g.*, 𐬎𐬁𐬌𐬌𐬀-𐬀𐬨𐬀𐬌 افروختن to shine on high, 𐬎𐬁𐬌𐬌𐬀-𐬬𐬨𐬀 to overpower; 𐬎𐬁𐬌𐬌𐬀-𐬎𐬁𐬌 to go towards or to. Before 𐬎, 𐬀 and 𐬬, 𐬎𐬁𐬌𐬌𐬀 is changed to 𐬎𐬁𐬌𐬌𐬁; *e. g.*, 𐬎𐬁𐬌𐬌𐬁-

𐬀𐬞𐬀𐬌, 𐬀𐬞𐬌𐬨𐬀𐬌𐬀𐬙𐬀𐬌, 𐬀𐬞𐬌𐬀𐬙𐬀𐬌. Comp. Sans. अभिगम, अभिमान.

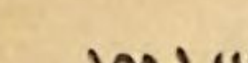
𐬀𐬌 अनु after, along, according to; *e. g.*, 𐬀𐬌𐬙𐬌 to think after; 𐬀𐬌𐬵𐬌 to speak after; 𐬀𐬌𐬙𐬀𐬌 to act after; (𐬀𐬌𐬙𐬀𐬙𐬀𐬌 𐬀𐬌𐬙𐬀𐬙𐬀𐬌𐬀𐬌 𐬀𐬌𐬙𐬀𐬙𐬀𐬌𐬀𐬌 𐬀𐬌𐬙𐬀𐬙𐬀𐬌𐬀𐬌 see Yt. 5, 18).—Comp. Sans. अनुक्रम, अनुकार.

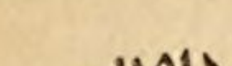
𐬀𐬌𐬙𐬀𐬌𐬀𐬌 अन्तर् inter (Lat.) between; *e. g.*, 𐬀𐬌𐬙𐬀𐬌𐬀𐬌 to stand between; 𐬀𐬌𐬙𐬀𐬌𐬀𐬌 Sans. अन्तर्-चृ to move in the midst. 𐬀𐬌𐬵 अप away, off, far from, implying 'negation, privation'; *e. g.*, 𐬀𐬌𐬵𐬀𐬌, 𐬀𐬌𐬵𐬀𐬌, 𐬀𐬌𐬵𐬀𐬌, 𐬀𐬌𐬵𐬀𐬌, 𐬀𐬌𐬵𐬀𐬌, 𐬀𐬌𐬵𐬀𐬌.—Comp. Sans. अप-गम्, अपकार.

𐬀𐬌𐬀𐬌, 𐬀𐬌𐬀𐬌 अव near, by, down, away, off, towards, implying 'privation, error'; *e. g.*, 𐬀𐬌𐬀𐬌𐬀𐬌, 𐬀𐬌𐬀𐬌𐬀𐬌; 𐬀𐬌𐬀𐬌𐬀𐬌 to carry off; 𐬀𐬌𐬀𐬌𐬀𐬌, 𐬀𐬌𐬀𐬌𐬀𐬌 to cut off. 𐬀𐬌𐬀𐬌 to decrease (from 𐬀𐬌 वह् to grow); 𐬀𐬌𐬀𐬌 to wither (from 𐬀𐬌 मीव् to grow corpulent or fat). 𐬀𐬌𐬀𐬌, in some rare instances, implies 'opposed to'; *e. g.*, 𐬀𐬌𐬀𐬌 opposed to Mithra, *i. e.*, the foe of Mithra.

𐬀𐬌, 𐬀𐬌, 𐬀𐬌 sufficiently, abundantly; *e. g.*, 𐬀𐬌 (orig., 𐬀𐬌 + 𐬀𐬌); 𐬀𐬌𐬀𐬌, 𐬀𐬌𐬀𐬌

𐬀𐬌 आ, Per. آ towards, to, at, near, by; *e. g.*, 𐬀𐬌 Sans. आ-गम् to approach; 𐬀𐬌 آوردن to bring. Sometimes, though rarely, 𐬀𐬌 is substituted for 𐬀𐬌; *e. g.*, 𐬀𐬌 (for 𐬀𐬌; rt. 𐬀𐬌); 𐬀𐬌 (rt. 𐬀𐬌 to come); 𐬀𐬌 (rt. 𐬀𐬌); 𐬀𐬌 (rt. 𐬀𐬌); 𐬀𐬌 (orig., 𐬀𐬌 + 𐬀𐬌 + 𐬀𐬌; rt. आ-दा to acquire, to receive).

 towards, near, by ; *e. g.*, .

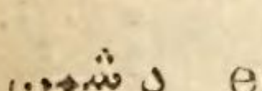
 (Gâth.) उप on, near, under, into ; *e. g.*, Sans. उप-गम् ; (=++)

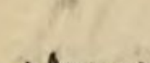
उद् on high, upward, loudly, out, out of, wanting, exclusive of ; *e. g.*, Sans. उद्-इ to go up, to rise; , , , , , ,

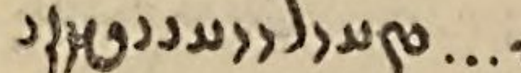
 (Gâth.) तिरस्, Trans. (Lat.) over, cross, awry, evil, opposite ; *e. g.*, , (Gâth.) evil mind; to hold in derision, to despise (*vide* Y. 45, 11).

 दुष्, दुस्, दुर्, دُش bad, evil, contemptible ; *e.g.*, , , , , , دشمن evil-minded (lit.), an enemy ; دُشنام=+ ill-name. Mark (Y. 48, 5) evil monarchs.

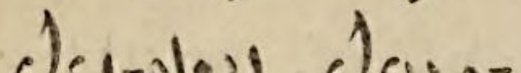
In some rare instances, is changed to its guṇa equivalent (orig.,); *e.g.*, , . It should be observed that and are used before vowels, semi-vowels and sonants ; before hard letters, and are prefixed. Exceptions:—,

 नि ن downward, backward, far from, out of, implying 'negation, deprived of'; *e. g.*, to dig, نہادن to put down, to sadden (to gladden); =نفرین curse (contrast آفرین, praise). Before is changed to ; *e. g.*, to sit down ; a protector.

 lengthens its final vowel when it is used separately; *e. g.*,



(Gâth.) निस्, निष्, निर् out of, forth, from; *e.g.*



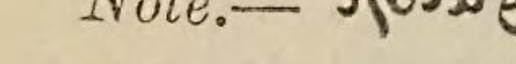
 प्रति back, again, against, near, by, towards; *e. g.*,

 Sometimes, though rarely, is changed to ; *e.g.*, (rt.)

 परि round about, all round, cross (questioning), far from; *e. g.*, to enclose on all sides; to cross-question; to be far from working, not to work. is substituted for in (rt.

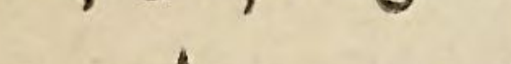
 to go all around). Comp. Sans. परि-ग्रह् to embrace.

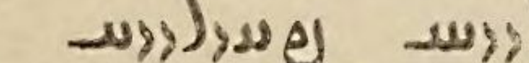
Note.— and affix before , and ; *e. g.*,

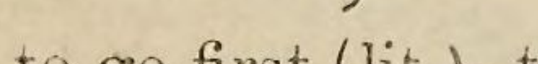
 पूर्व former, prior, first; *e.g.*, 

to go first (lit.), to surpass (see Visp. 22).

 पर, परा far from, away, out of, beyond, different from; *e. g.*,

is originally compara. of अप. Comp. Per. پر in  to scatter, to disperse.

 प्र فر, فرا forward, forth, excessive, lengthwise, prominent, out of, free from, distinct from; *e. g.*, 

also 

𐬵𐬀𐬎𐬎-𐬵𐬀𐬎𐬎𐬌𐬥𐬀𐬌𐬙 فرستادن = 𐬵𐬀𐬎𐬎+𐬙𐬀𐬌𐬥𐬀𐬌𐬙. Sometimes, especially in the Gâthâ dialect, 𐬵𐬀𐬎𐬎𐬌𐬥𐬀𐬌𐬙 and 𐬵𐬀𐬎𐬎𐬌𐬥𐬀𐬌𐬙 are substituted for 𐬵𐬀𐬎𐬎-𐬵𐬀𐬎𐬎𐬌𐬥𐬀𐬌𐬙; *vide* Y. 11, 18; Y. 33, 8; Y. 46, 3.

𐬵𐬀𐬎𐬎𐬌𐬥𐬀𐬌𐬙 (from 𐬵𐬀𐬎𐬎𐬌𐬥𐬀𐬌𐬙 or 𐬵𐬀𐬎𐬎-𐬵𐬀𐬎𐬎𐬌𐬥𐬀𐬌𐬙?) forward, pre-eminent; *e. g.*, 𐬵𐬀𐬎𐬎𐬌𐬥𐬀𐬌𐬙𐬎𐬀𐬎𐬎𐬌𐬥𐬀𐬌𐬙 (Yt. 12, 1. 2) created pre-eminent or progress-making; 𐬵𐬀𐬎𐬎𐬌𐬥𐬀𐬌𐬙𐬎𐬀𐬎𐬎𐬌𐬥𐬀𐬌𐬙 Yt. 5, 108.

𐬵𐬀𐬎𐬎 स्मत् with, together with, including; *e. g.*, 𐬵𐬀𐬎𐬎-𐬵𐬀𐬎𐬎, 𐬵𐬀𐬎𐬎-𐬵𐬀𐬎𐬎𐬎𐬀𐬎𐬎-𐬵𐬀𐬎𐬎, 𐬵𐬀𐬎𐬎-𐬵𐬀𐬎𐬎𐬎𐬀𐬎𐬎𐬎𐬀𐬎𐬎-𐬵𐬀𐬎𐬎

𐬀𐬙, 𐬀𐬙𐬀, 𐬀𐬙𐬌 (rarely) बि, ग, بي apart, separate from; different from, exclusive of; contrary to; excessively, through and through, all around; *e. g.*, 𐬀𐬙-𐬵𐬀𐬎𐬎, 𐬀𐬙-𐬵𐬀𐬎𐬎𐬌𐬥𐬀𐬌𐬙, 𐬀𐬙-𐬀𐬙𐬀𐬎𐬎𐬌𐬥𐬀𐬌𐬙; 𐬀𐬙𐬀𐬎𐬎𐬌𐬥𐬀𐬌𐬙-𐬀𐬙𐬀𐬎𐬎𐬌𐬥𐬀𐬌𐬙 far from malice (Y. 54, 2); 𐬀𐬙𐬀𐬎𐬎𐬌𐬥𐬀𐬌𐬙𐬀𐬎𐬎𐬌𐬥𐬀𐬌𐬙 Yt. 15, 55; 𐬀𐬙-𐬀𐬙𐬀𐬎𐬎𐬌𐬥𐬀𐬌𐬙𐬀𐬎𐬎𐬌𐬥𐬀𐬌𐬙 Geld. Yt. 15, 31 (also, 𐬀𐬙𐬀𐬎𐬎𐬌𐬥𐬀𐬌𐬙𐬀𐬎𐬎𐬌𐬥𐬀𐬌𐬙 the border) ... 𐬀𐬙𐬀𐬎𐬎𐬌𐬥𐬀𐬌𐬙𐬀𐬎𐬎𐬌𐬥𐬀𐬌𐬙 (Y. 10, 1). 𐬀𐬙𐬀𐬎𐬎𐬌𐬥𐬀𐬌𐬙 = گمان; 𐬀𐬙-𐬵𐬀𐬎𐬎𐬌𐬥𐬀𐬌𐬙 = گداختن to melt; 𐬀𐬙-𐬵𐬀𐬎𐬎𐬌𐬥𐬀𐬌𐬙 = بيابان.

𐬵𐬀𐬎𐬎𐬌𐬥𐬀𐬌𐬙 far off; implying 'departure from'; *e. g.*, 𐬵𐬀𐬎𐬎𐬌𐬥𐬀𐬌𐬙 𐬎𐬎, 𐬵𐬀𐬎𐬎𐬌𐬥𐬀𐬌𐬙𐬎𐬎-𐬵𐬀𐬎𐬎𐬌𐬥𐬀𐬌𐬙 𐬵𐬀𐬎𐬎𐬌𐬥𐬀𐬌𐬙 (Vend. 7, 2) = 𐬵𐬀𐬎𐬎𐬌𐬥𐬀𐬌𐬙 𐬎𐬎-𐬵𐬀𐬎𐬎𐬌𐬥𐬀𐬌𐬙 (rt. 𐬎-𐬵𐬀𐬎𐬎𐬌𐬥𐬀𐬌𐬙 to go away—off).

Note.—𐬵𐬀𐬎𐬎𐬌𐬥𐬀𐬌𐬙 is very rarely used as a prefix.

𐬵𐬀𐬎𐬎, 𐬵𐬀𐬎𐬎, 𐬵𐬀𐬎𐬎; 𐬵𐬀𐬎𐬎, 𐬵𐬀𐬎𐬎, 𐬵𐬀𐬎𐬎 (Gâth.), 𐬵𐬀𐬎𐬎, सं, सङ्, सञ्, सन्, सम्, Syl, Syn, Sym (Gr.), هم, ان together, with, completely, wholly; *e. g.*, 𐬵𐬀𐬎𐬎𐬎𐬀𐬎𐬎-𐬵𐬀𐬎𐬎, 𐬵𐬀𐬎𐬎𐬎𐬀𐬎𐬎𐬎𐬀𐬎𐬎, 𐬵𐬀𐬎𐬎𐬎𐬀𐬎𐬎𐬎𐬀𐬎𐬎𐬎𐬀𐬎𐬎, 𐬵𐬀𐬎𐬎𐬎𐬀𐬎𐬎𐬎𐬀𐬎𐬎𐬎𐬀𐬎𐬎, 𐬵𐬀𐬎𐬎𐬎𐬀𐬎𐬎𐬎𐬀𐬎𐬎𐬎𐬀𐬎𐬎, 𐬵𐬀𐬎𐬎𐬎𐬀𐬎𐬎𐬎𐬀𐬎𐬎𐬎𐬀𐬎𐬎𐬎𐬀𐬎𐬎, 𐬵𐬀𐬎𐬎𐬎𐬀𐬎𐬎𐬎𐬀𐬎𐬎𐬎𐬀𐬎𐬎𐬎𐬀𐬎𐬎𐬎𐬀𐬎𐬎 (Gâth.); 𐬵𐬀𐬎𐬎𐬎𐬀𐬎𐬎-𐬵𐬀𐬎𐬎, 𐬵𐬀𐬎𐬎𐬎𐬀𐬎𐬎𐬎𐬀𐬎𐬎-𐬵𐬀𐬎𐬎 (Gâth.); 𐬵𐬀𐬎𐬎𐬎𐬀𐬎𐬎 + 𐬵𐬀𐬎𐬎𐬎𐬀𐬎𐬎 = همکار a colleague; 𐬵𐬀𐬎𐬎𐬎𐬀𐬎𐬎 = انجمن a meeting; 𐬵𐬀𐬎𐬎𐬎𐬀𐬎𐬎-𐬵𐬀𐬎𐬎, 𐬵𐬀𐬎𐬎𐬎𐬀𐬎𐬎𐬎𐬀𐬎𐬎-𐬵𐬀𐬎𐬎, 𐬵𐬀𐬎𐬎𐬎𐬀𐬎𐬎𐬎𐬀𐬎𐬎𐬎𐬀𐬎𐬎-𐬵𐬀𐬎𐬎 (Gâth.) to combine; 𐬵𐬀𐬎𐬎𐬎𐬀𐬎𐬎𐬎𐬀𐬎𐬎𐬎𐬀𐬎𐬎𐬎𐬀𐬎𐬎-𐬵𐬀𐬎𐬎 (Gâth.).

𐬵𐬀𐬎𐬌 सह, together, accompanied with, united; *e. g.*, -𐬵𐬀𐬎𐬌 𐬎𐬀𐬛𐬌, 𐬵𐬀𐬎𐬌-𐬐𐬭𐬀𐬌

𐬌𐬌 सु good, well, beautifully, much, properly; *e. g.*, 𐬵𐬀𐬎𐬛𐬌𐬌, 𐬵𐬐𐬵𐬐𐬭𐬌𐬌, 𐬵𐬉𐬌𐬉𐬀𐬌𐬌. Sometimes, 𐬌𐬌 is changed to 𐬐𐬌 or 𐬛𐬵𐬌; *e. g.*, 𐬵𐬀𐬎𐬐𐬵𐬐𐬀𐬐𐬌, 𐬵𐬵𐬛𐬐𐬵𐬐𐬀𐬛𐬛𐬌 (also 𐬵𐬵𐬛𐬐𐬵𐬐𐬀𐬛𐬌𐬌); 𐬵𐬵𐬛𐬵𐬌𐬵𐬐𐬵𐬐𐬀𐬛𐬛𐬌, 𐬵𐬐𐬵𐬐𐬭𐬌𐬌. 𐬌𐬌 affixes, like 𐬐𐬐𐬵𐬐𐬀 and 𐬉𐬵𐬐𐬵𐬐𐬀, 𐬐 before 𐬭 and 𐬵; *e. g.*, 𐬐𐬭𐬵𐬐𐬵𐬐𐬌-𐬐𐬌𐬌, -𐬐𐬌𐬌, 𐬵𐬐𐬭𐬵𐬐𐬵𐬐𐬌-𐬐𐬭𐬌𐬌, 𐬵𐬐𐬭𐬌-𐬐𐬭𐬌-𐬐𐬌𐬌

Observation.—Two or, in some rare instances, three prefixes are met with in the same word; *e. g.*, 𐬐𐬭𐬵𐬐𐬵𐬐𐬀𐬉𐬌-𐬐𐬭𐬵𐬐𐬵𐬐𐬀𐬉𐬵𐬐𐬌, (= 𐬐𐬭𐬵𐬐𐬵𐬐𐬌 + 𐬵 + 𐬉𐬌); 𐬵𐬐𐬭𐬵𐬐𐬵𐬐𐬌𐬉𐬀𐬵𐬐𐬵𐬐𐬵𐬐𐬵𐬐𐬵 (𐬵𐬐 + 𐬵); 𐬵𐬐𐬭𐬵𐬐𐬵𐬐𐬌𐬉𐬀𐬵𐬐𐬵𐬐𐬵𐬐𐬵𐬐 (= ... + 𐬵 + 𐬐); 𐬵𐬐𐬭𐬵𐬐𐬵𐬐𐬌𐬉𐬀𐬵𐬐𐬵𐬐𐬵𐬐 (= ... + 𐬵 + 𐬐); 𐬐𐬭𐬵𐬐𐬵𐬐𐬌𐬉𐬀𐬵𐬐𐬵𐬐𐬵𐬐𐬵𐬐𐬵 (= ... + 𐬵 + 𐬐); 𐬐𐬭𐬵𐬐𐬵𐬐𐬌𐬉𐬀𐬵𐬐

diction to the five Gâthâs; *viz.*, Yaç. 4, para. 26; Yaç. 11, paras. 17-18; Yaç. 12. 13. 14; Yaç. 15, paras. 2-3; Yaç. 27, paras. 13-14; Yaç. 56. 58.

584. The peculiar and distinctive features of the Gâthâ dialect, as distinguished from the Avesta language, are—

1. The invariable lengthening of the final vowels, as opposed to their remaining short in other than monosyllabic Avestaic words. *E. g.*, Gâth. =Av. ; Gâth. =Av. ; Gâth. =Av. ; Gâth. =Av. ; Gâth. =Av. . Av. instr. sing. (originally,), nom. and acc. plu. (orig.,).

2. The free and frequent use of as a substitute for , or of the Avesta writing. *E. g.*, Gâth. =Av. ; Gâth. =Av. ; Gâth. =Av. ; Gâth. =Av. ;

=Av. 𐬨𐬀𐬭𐬎𐬌𐬎𐬀𐬙𐬀𐬌; Gâth. 𐬨𐬀𐬭𐬎𐬌𐬎𐬀𐬙𐬀𐬌𐬎𐬀=Av. 𐬨𐬀𐬭𐬎𐬌𐬎𐬀𐬙𐬀𐬌𐬎𐬀; Gâth. 𐬵𐬀𐬌𐬎𐬀=Av. 𐬵𐬀𐬌𐬎𐬀, &c.

5. The occasional insertion of 𐬌, 𐬀 or 𐬎 in a word without affecting its sense. *E. g.*, Gâth. 𐬀𐬎𐬙𐬌𐬵𐬀𐬀=Av. 𐬀𐬎𐬙𐬌𐬵𐬀; Gâth. 𐬨𐬀𐬭𐬎𐬌𐬨𐬀𐬵𐬀=Av. 𐬨𐬀𐬭𐬎𐬌𐬨𐬀𐬵; Gâth. 𐬀𐬎𐬙𐬌𐬨𐬀𐬵𐬀=Av. 𐬀𐬎𐬙𐬌𐬨𐬀𐬵; Gâth. 𐬵𐬀𐬭𐬎𐬌𐬵𐬀𐬀=Av. 𐬵𐬀𐬭𐬎𐬌𐬵𐬀𐬀; Gâth. 𐬵𐬀𐬭𐬎𐬌𐬵𐬀𐬀𐬎𐬀=Av. 𐬵𐬀𐬭𐬎𐬌𐬵𐬀𐬀𐬎𐬀; Gâth. 𐬵𐬀𐬭𐬎𐬌𐬵𐬀𐬀𐬎𐬀 fem. (from 𐬵𐬀𐬭𐬎𐬀 youthful) Geld. Y. 53, 3.

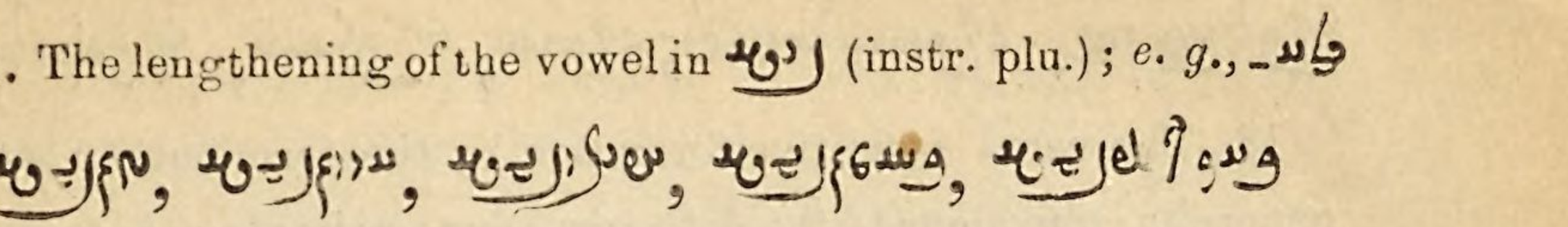
6. The occasional use of 𐬵, as a substitute for the medial 𐬭, 𐬭 or 𐬀. *E. g.*, Gâth. 𐬵𐬌𐬵𐬀𐬵𐬀𐬙𐬌𐬀=Av. 𐬵𐬌𐬌𐬌𐬵𐬀𐬙𐬌𐬀; Gâth. 𐬀𐬙𐬵𐬀𐬵𐬀𐬙𐬌𐬀 = Av. 𐬀𐬙𐬌𐬌𐬌𐬙𐬌𐬀; Gâth. 𐬀𐬙𐬵𐬀𐬵𐬀𐬙𐬀 = Av. 𐬀𐬙𐬌𐬌𐬌𐬙𐬀; Gâth. 𐬀𐬙𐬵𐬀𐬵𐬀𐬙𐬌𐬀𐬀𐬎𐬀 (rt. 𐬀𐬙𐬀𐬀𐬎𐬀)

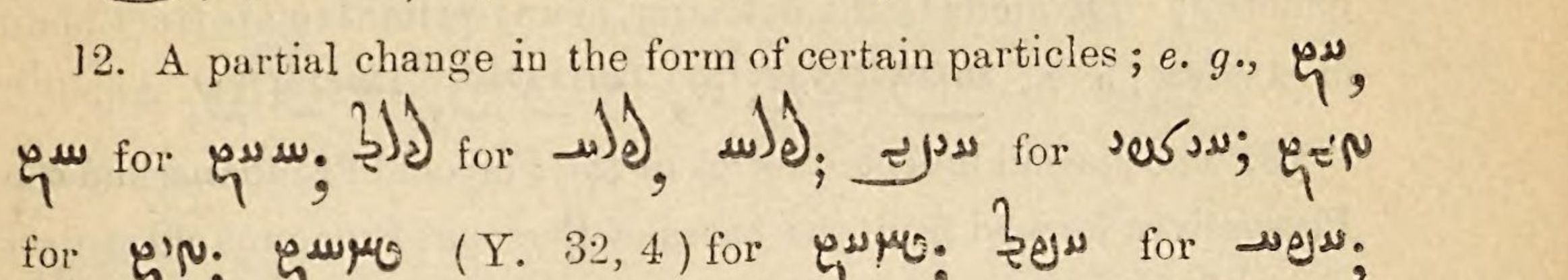
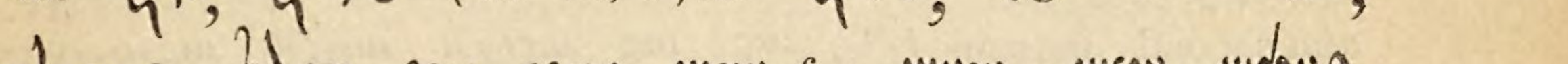
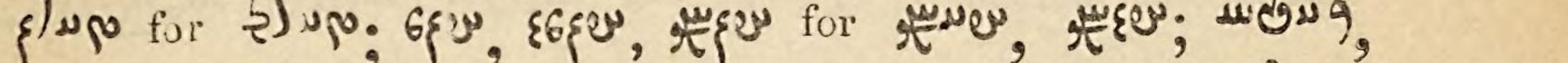
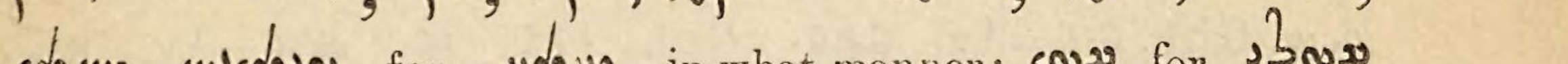
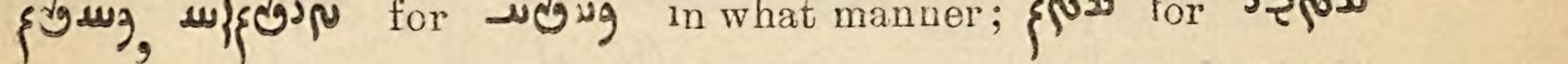
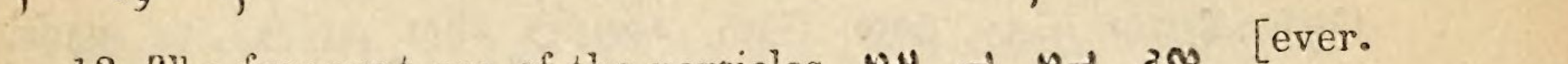
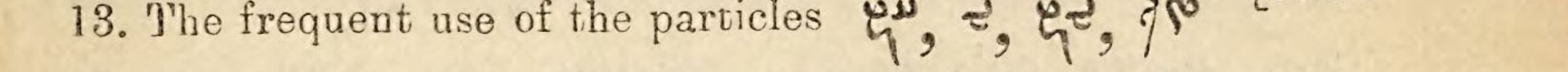
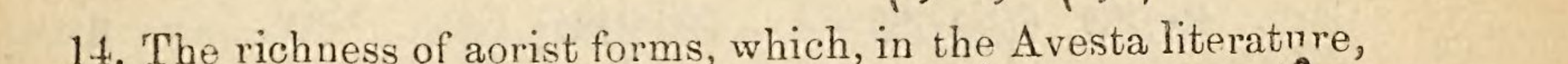
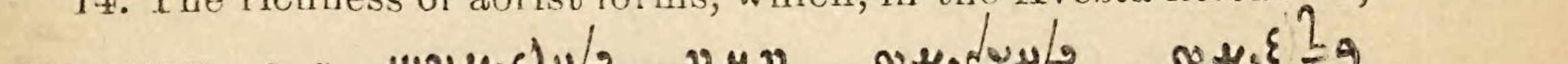
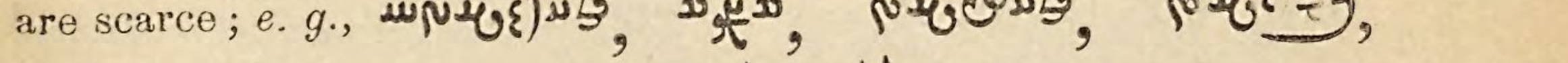
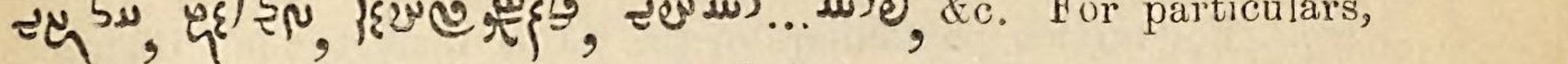
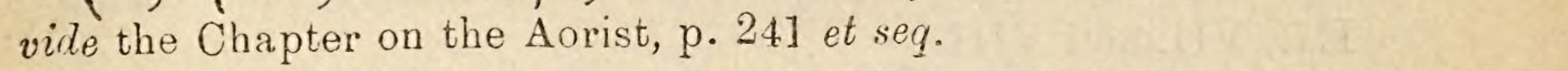
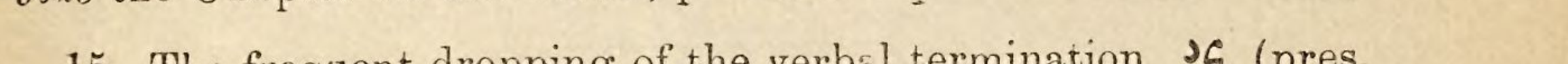
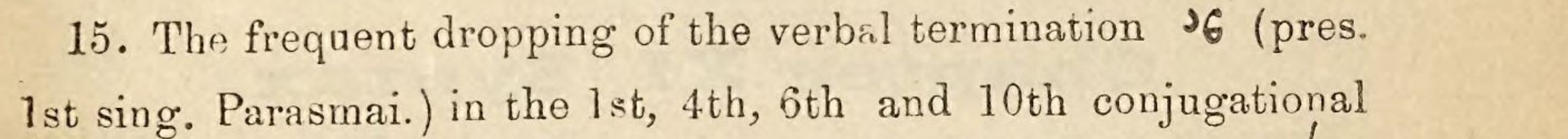
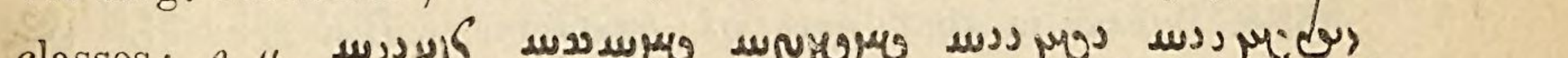
7. The occasional change of final 𐬨𐬀 to 𐬌. *E. g.*, 𐬌𐬵𐬀𐬀𐬎𐬀, 𐬌𐬵𐬀𐬌𐬌𐬵𐬀𐬀𐬎𐬀, 𐬌𐬵𐬀𐬙𐬀𐬙𐬌𐬀, 𐬌𐬵𐬀𐬎𐬀, 𐬌𐬵𐬀𐬭𐬎𐬀, 𐬌𐬵𐬀𐬎𐬀, 𐬌𐬵𐬀𐬌𐬌𐬌

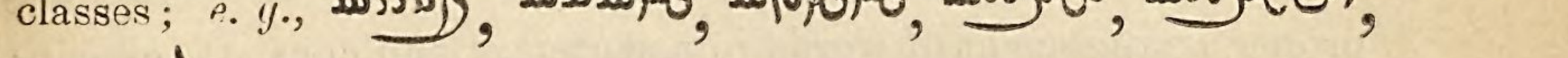
8. The substitution of 𐬌 for 𐬨𐬀 before the case-terminations 𐬌𐬌𐬌 and 𐬌𐬌𐬵. *E. g.*, 𐬌𐬌𐬌𐬵𐬀𐬎𐬌𐬌𐬌, 𐬌𐬵𐬀𐬙𐬌𐬌𐬵𐬀𐬙𐬌𐬌𐬵, 𐬌𐬵𐬀𐬎𐬌𐬌𐬵, 𐬌𐬵𐬀𐬎𐬌𐬌𐬵𐬀𐬙𐬌𐬌𐬵, 𐬌𐬌𐬌𐬵𐬀𐬎𐬌𐬌𐬵𐬀𐬙𐬌𐬌𐬵

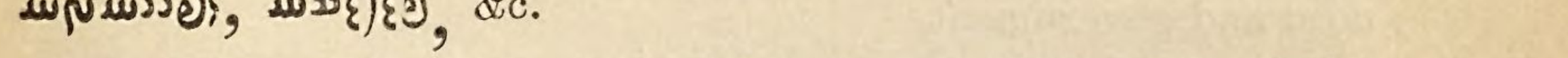
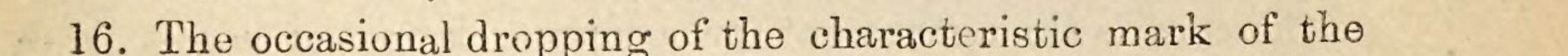
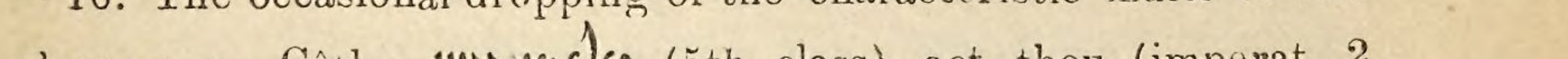
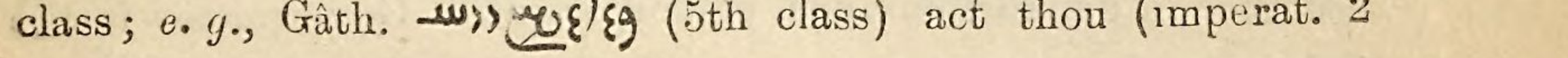
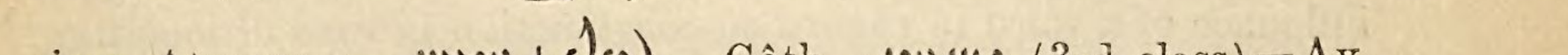
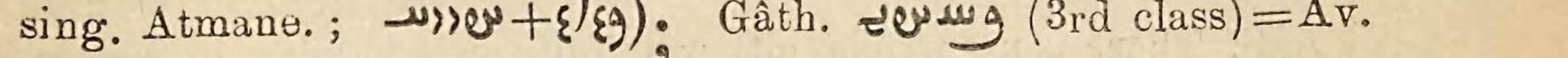
9. The frequent change of 𐬨𐬀𐬌 (gen. sing. of bases ending in 𐬭) into 𐬀𐬌𐬌𐬌 (sometimes, 𐬀𐬌𐬌𐬭, fem. 𐬀𐬌𐬌𐬎𐬭). *E. g.*, Gâth. 𐬀𐬌𐬌𐬌𐬭𐬨𐬀𐬙𐬀𐬎𐬀=Av. 𐬨𐬀𐬌𐬭𐬨𐬀𐬙𐬀𐬎𐬀; Gâth. 𐬀𐬌𐬌𐬌𐬭𐬨𐬀𐬙𐬀𐬎𐬀. Gâth. 𐬀𐬌𐬌𐬌𐬭𐬨𐬀𐬌𐬌𐬌 =Av. 𐬨𐬀𐬌𐬭𐬨𐬀𐬌𐬌𐬌; Gâth. 𐬀𐬌𐬌𐬌𐬭𐬌𐬌𐬌=Av. 𐬨𐬀𐬌𐬭𐬌𐬌𐬌 Gâth. 𐬭𐬨𐬀𐬌𐬭𐬌𐬌𐬎𐬀; 𐬎𐬌𐬌𐬌𐬭𐬌𐬌𐬎𐬀 fem.

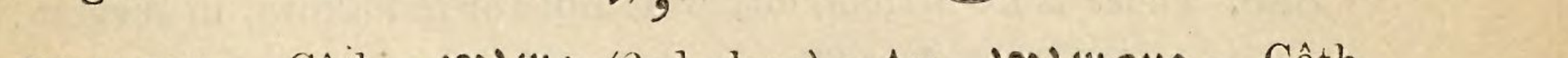
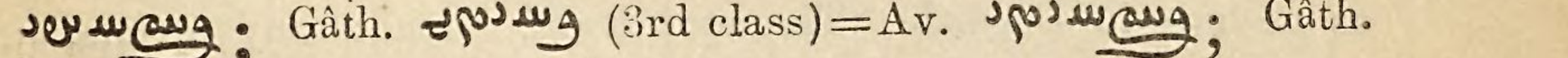
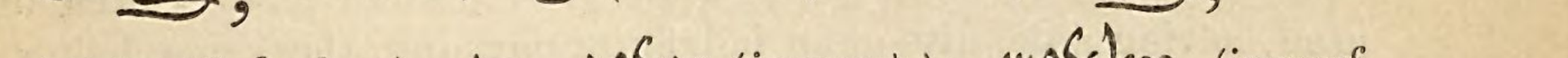
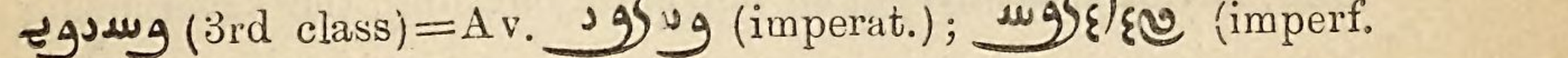
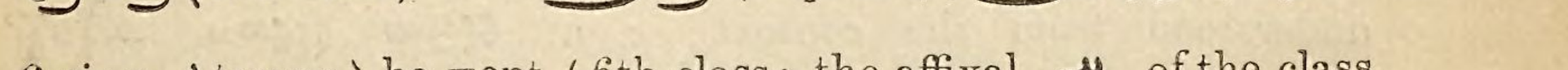
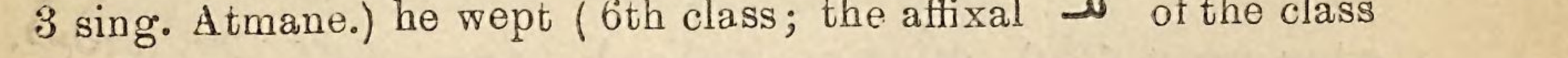
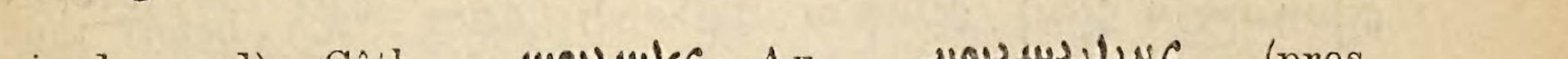
10. The terminal suffix 𐬌𐬙𐬨 in the acc. plu. of bases ending in 𐬭, *e. g.*, 𐬌𐬙𐬨𐬀𐬎𐬀, 𐬌𐬙𐬨𐬀𐬌, 𐬌𐬙𐬨𐬀𐬵𐬀, 𐬌𐬙𐬨𐬌𐬌𐬌

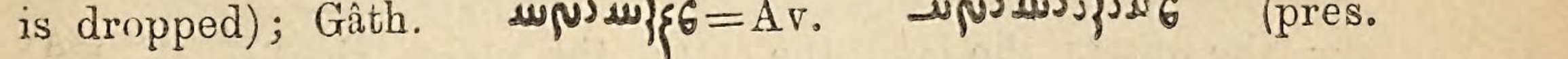
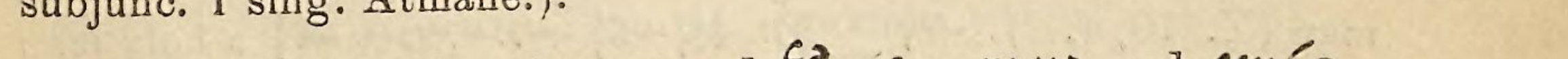
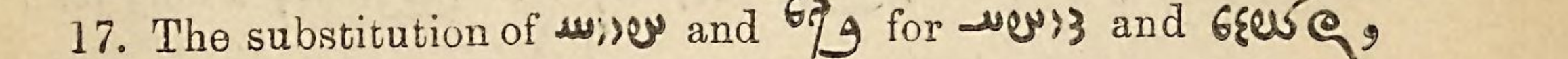
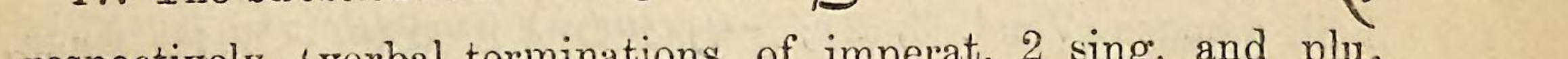
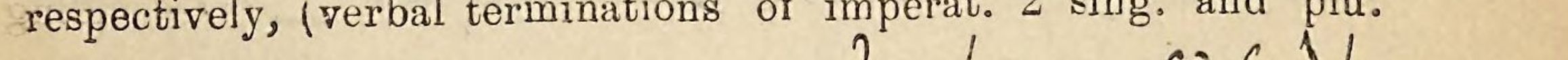
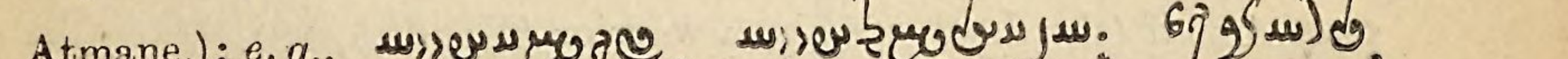
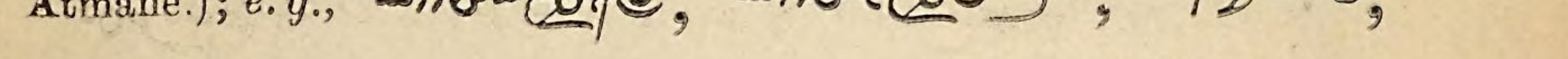
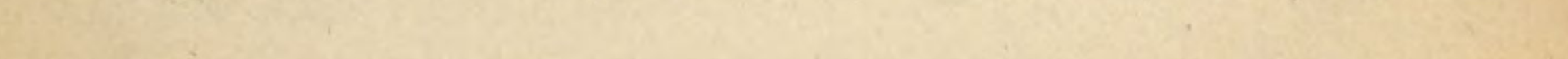
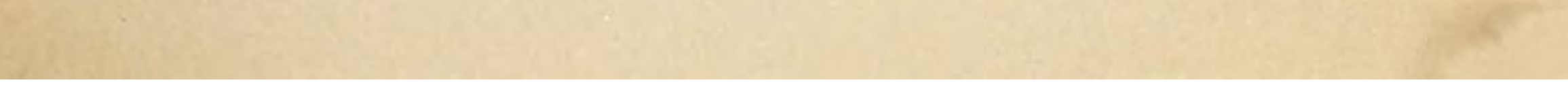
11. The lengthening of the vowel in (instr. plu.); *e. g.*, 

12. A partial change in the form of certain particles; *e. g.*,  for  ;  for  ;  for  ;  (Y. 32, 4) for  ;  for  ; for  ;  for  in what manner;  for  [ever.

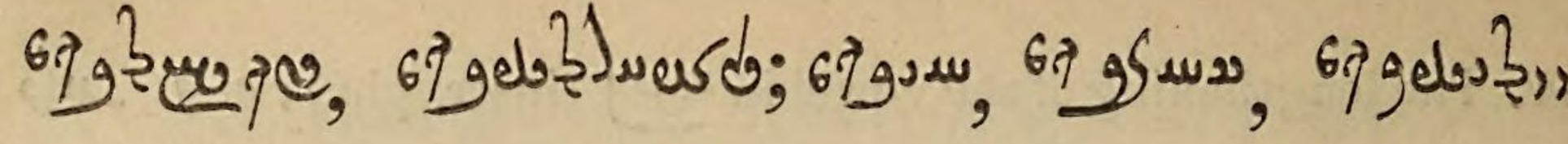
13. The frequent use of the particles 

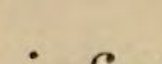
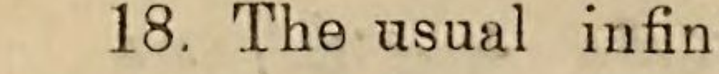
14. The richness of aorist forms, which, in the Avesta literature, are scarce; *e. g.*, ,  ,  ,  ,  ,  ,  , &c. For particulars, *vide* the Chapter on the Aorist, p. 241 *et seq.*

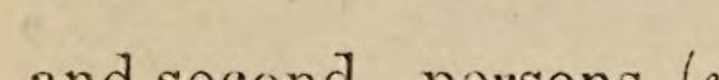
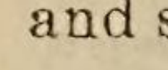
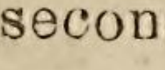
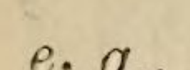
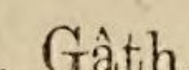
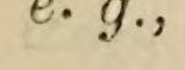
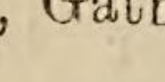
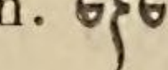
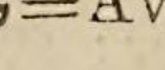
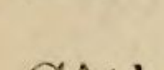
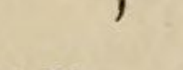
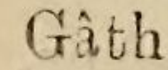
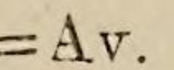
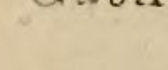
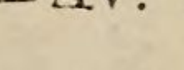
15. The frequent dropping of the verbal termination  (pres. 1st sing. Parasmai.) in the 1st, 4th, 6th and 10th conjugational classes; *e. g.*,  ,  ,  ,  ,  ,  , &c.

16. The occasional dropping of the characteristic mark of the class; *e. g.*, Gâth.  (5th class) act thou (imperat. 2 sing. Atmane.; ; Gâth.  (3rd class)=Av.  ; Gâth.  (3rd class)=Av.  ; Gâth.  (3rd class)=Av.  (imperat.);  (imperf. 3 sing. Atmane.) he wept (6th class; the affixal of the class is dropped); Gâth.  =Av. (pres. subjunc. 1 sing. Atmane.).

17. The substitution of and for and , respectively, (verbal terminations of imperat. 2 sing. and plu. Atmane.); *e. g.*, , ; ,



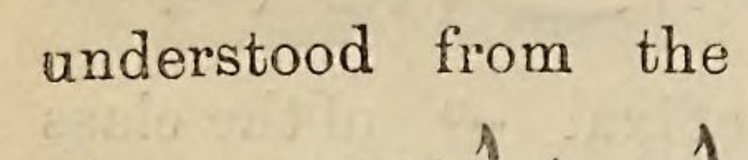
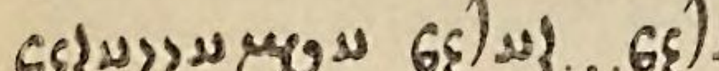
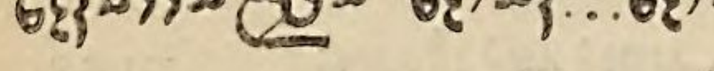
18. The usual infinitive formation by the termination  , generally equivalent to the dat. sing. of any primitive abstract noun in Avesta; *e. g.*,  , &c.

19. The special inflected forms of the Personal Pronouns, and the Possessives formed from the bases of Personal Pronouns of the first and second persons (*viz.*, ); *e. g.*, Gâth.  =Av.  ; Gâth. , , =Av. ; Gâth.  =Av.  ; Gâth.  ,  ,  =Av.  ; Gâth.  , =Av.  ; Gâth.  =Av.  ; Gâth.  (Y. 31, 10) =Av.  she. For possessives and pronominal adjectives used in the Gâthâ dialect, *vide* p. 153 *et seq.* For further particulars of the Gâthâ dialect, *vide* Chapters III., VII. and VIII.

Chapter XI—Syntax.

585. Syntax is that part of grammar which treats of the proper arrangement of words in a sentence, and consists of concord and government.

Concord is the agreement or proper relation of words in a sentence in gender, number, person or case. Government is the influence of a word in regard to construction in case or mood.

586. There is no article, either definite or indefinite, in Avesta, as we have in English. The noun itself, without any article, is used, having a definite or an indefinite meaning, the same being understood from the context; *e. g.*,...  before the sky, the waters, the land, the cattle, the plants, the fire, the holy man (Y. 19, 4. 2).  a holy man built a house (Vend. 3, 2);  but if (the dead one) be a warrior (Vend. 5, 28).

587. But when a person or a thing is to be specified or particularised, the demonstrative adjective is prefixed to the noun; *e. g.*, ... the land was replenished with flocks and herds...(Vend. 2, 8); these words (Vend. 11, 3).

588. Adjectives and participles used as adjectives always agree in gender, number and case with the substantives or pronouns they qualify; *e. g.*, Yt. 14, 9; Yaç. 2, 5; Yt. 13, 40;

Note.—The same rule holds good in Sanskrit and Latin.

589. Adjectives generally follow the nouns which they qualify; *e. g.*, (Yt. 1, 1); (Y. 25, 2); the fairest body (Yt. 5, 34).

590. In many cases, however, adjectives precede nouns; *e. g.*, (Yt. 5, 42); (Geld.) O good, most beneficent Ardvî Sûra (Yt. 5, 26).

591. Adjectives signifying dimension, such as long, large, broad, deep, high, &c., come after the nouns they refer to; *e. g.*, of this wide, round earth, whose ends lie afar (Vend. 19, 4).

(Vend, 2, 25); I praise this wide and expanded earth (Y. 10, 4); ...a hole, two fingers deep (Vend. 9, 6).

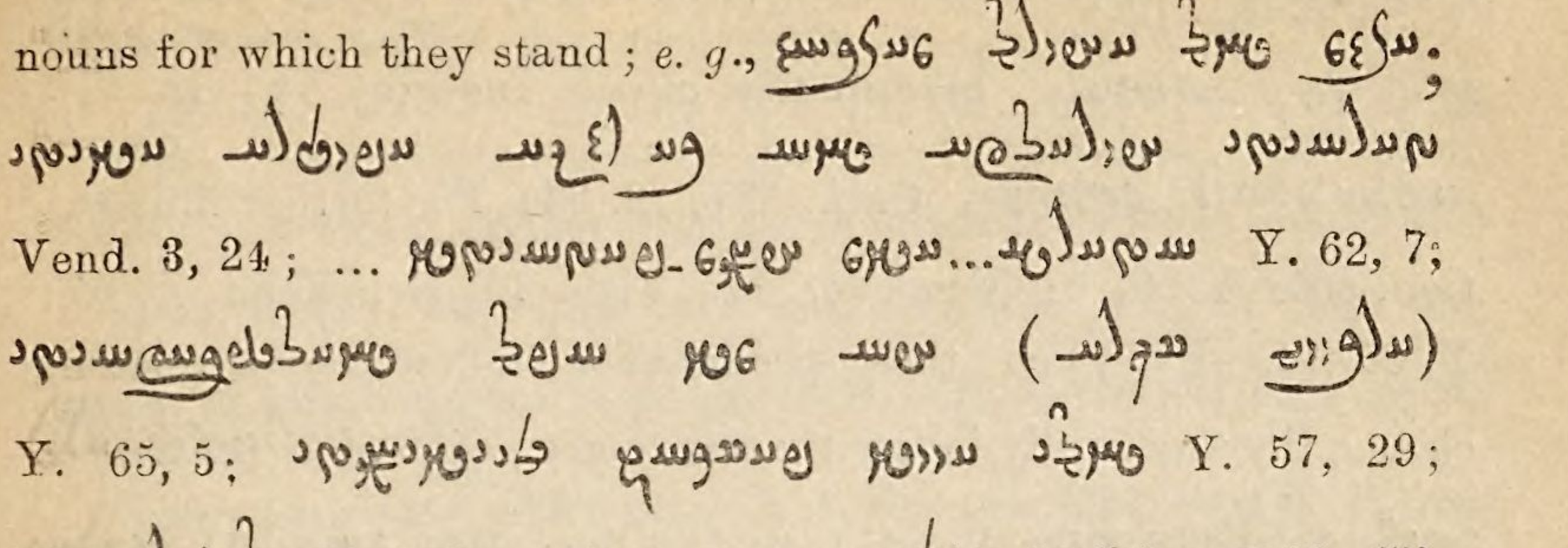
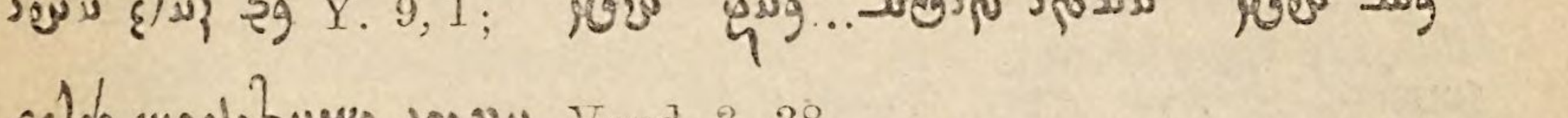
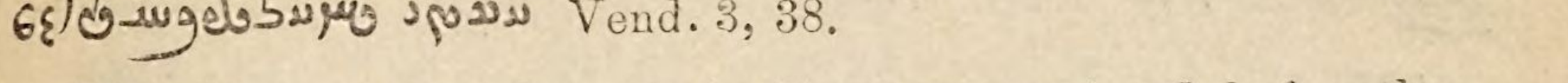
manner that; e. g., 𐬀𐬵𐬎𐬀 𐬵𐬀𐬌𐬎𐬀𐬌 𐬀𐬵𐬎𐬀𐬌 𐬀𐬵𐬎𐬀𐬌 𐬀𐬵𐬎𐬀𐬌 thou shalt gain such a boon as the ruler Vadhagḥana gained (Vend. 19, 6); 𐬀𐬵𐬎𐬀𐬌 𐬀𐬵𐬎𐬀𐬌 𐬀𐬵𐬎𐬀𐬌 praise me as the other Saoshyants praise (Y. 9, 2). For further illustration, *vide* Yt. 14, 33; Vend. 7, 3.

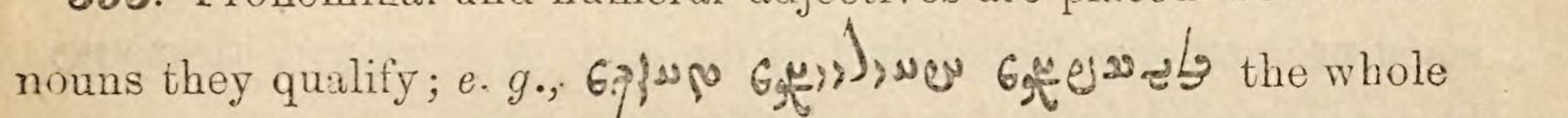
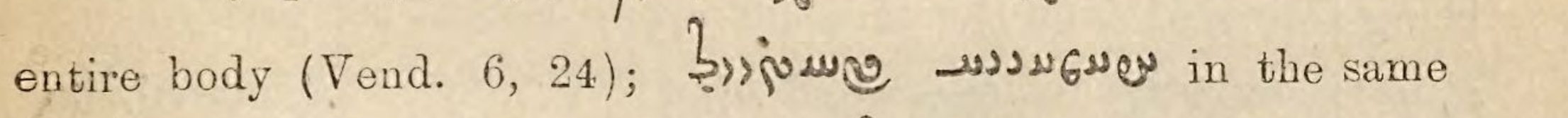
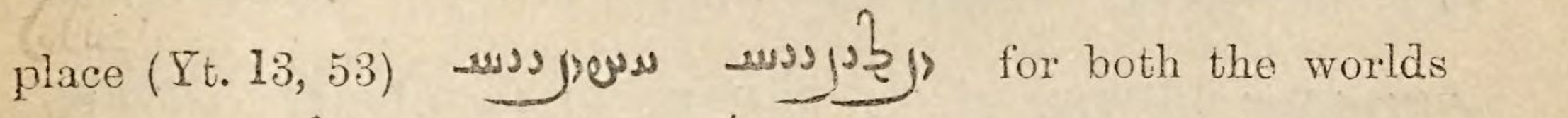
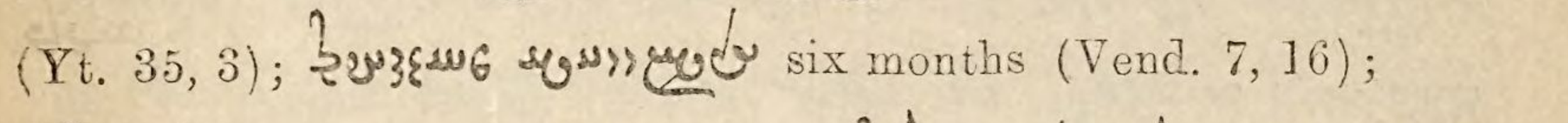
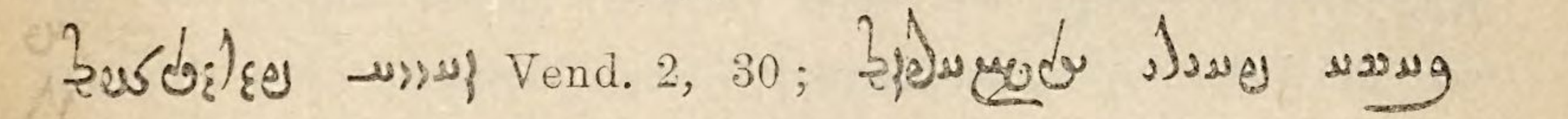
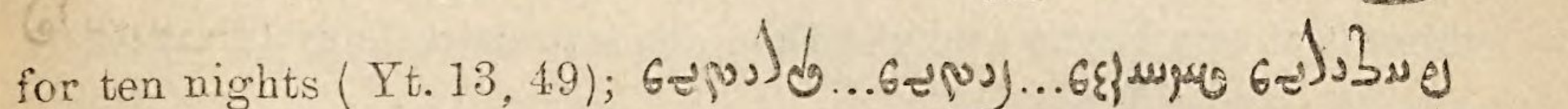
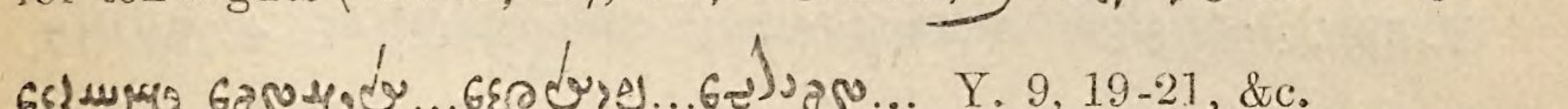
Note.—𐬀𐬵𐬎𐬀𐬌 is also used in the sense of as, *in the* further illustration, *vide* Vend. 13, 41; Yt. 13, 64.

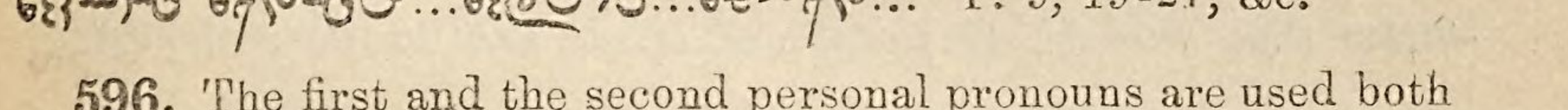
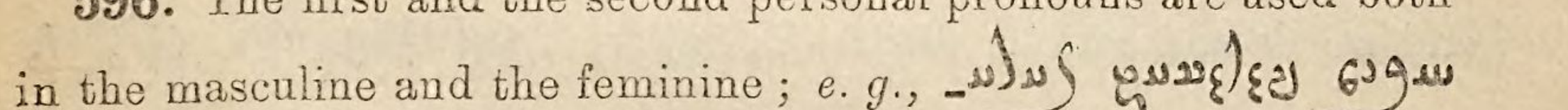
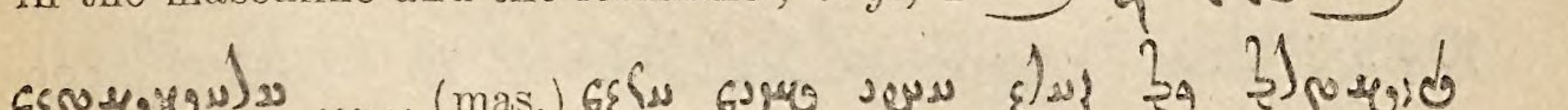
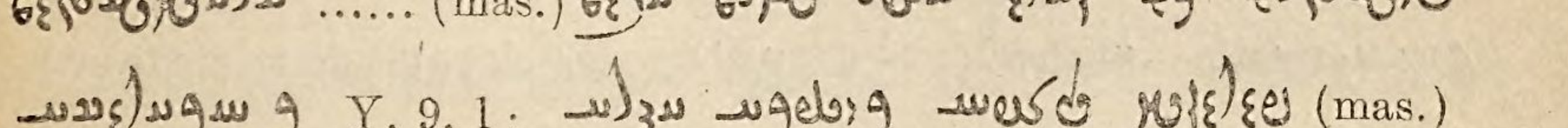
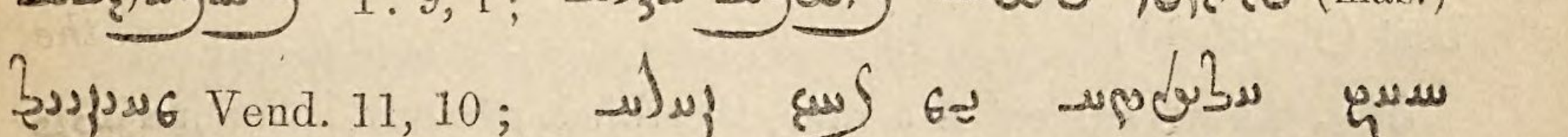
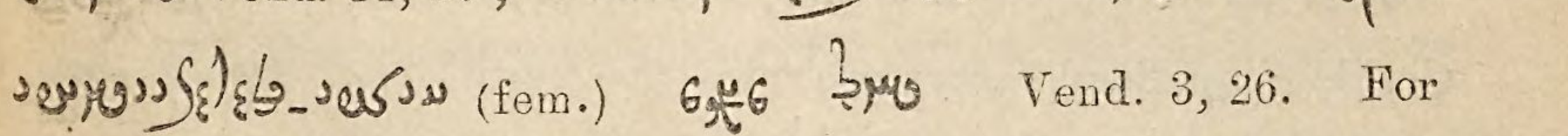
592. Two or more adjectives qualify a noun without being joined by the conjunctive particle 𐬀𐬵𐬎𐬀𐬌; e. g., 𐬀𐬵𐬎𐬀𐬌 𐬀𐬵𐬎𐬀𐬌 𐬀𐬵𐬎𐬀𐬌 𐬀𐬵𐬎𐬀𐬌 𐬀𐬵𐬎𐬀𐬌 (Y. 62, 5). For further illustration, *vide* Yt. 13, 45. 57; Y. 57, 2; Vend. 7, 27, &c.

593. Comparative adjectives are followed by 𐬀𐬵𐬎𐬀𐬌, or sometimes, 𐬀𐬵𐬎𐬀𐬌, conveying the sense of *than*; e. g., ... 𐬀𐬵𐬎𐬀𐬌 𐬀𐬵𐬎𐬀𐬌 𐬀𐬵𐬎𐬀𐬌 𐬀𐬵𐬎𐬀𐬌 𐬀𐬵𐬎𐬀𐬌

592. Two or more adjectives qualify a noun without being joined by the conjunctive particle; e. g., 𐬀𐬵𐬎𐬀𐬌 𐬀𐬵𐬎𐬀𐬌 𐬀𐬵𐬎𐬀𐬌 𐬀𐬵𐬎𐬀𐬌 𐬀𐬵𐬎𐬀𐬌

594. Pronouns agree in gender, number and person with the nouns for which they stand; *e. g.*, 
Vend. 3, 24; ... Y. 62, 7; 
Y. 65, 5; Y. 57, 29; 
Vend. 3, 38.

595. Pronominal and numeral adjectives are placed before the nouns they qualify; *e. g.*, 
the whole entire body (Vend. 6, 24); 
in the same place (Yt. 13, 53) 
for both the worlds (Yt. 35, 3); 
six months (Vend. 7, 16); 
Vend. 2, 30; 
for ten nights (Yt. 13, 49); 
Y. 9, 19-21, &c.

596. The first and the second personal pronouns are used both in the masculine and the feminine; *e. g.*, 
..... (mas.) 
Y. 9, 1; 
(mas.) 
Vend. 11, 10; 
(fem.) 
Vend. 3, 26. For further illustration, *vide* Yt. 8, 11; Yt. 1, 25; Vend. 2, 1. 2. 3; Y. 60, 12 (mas.); Yt. 5, 91. 92. 93; Yt. 17, 17. 21 (fem.).

597. As the subject of a verb, the first and the second personal pronouns, both in the singular and plural, mostly precede the verb;

e. g., 𐬵𐬀𐬎𐬌𐬎𐬀 𐬵𐬀𐬌 (Vend. 1, 1); ...𐬠𐬀𐬌𐬀𐬎𐬀𐬌𐬎𐬀𐬌 𐬠𐬀𐬎𐬀𐬌𐬎𐬀𐬌-𐬌𐬀𐬵𐬀𐬌 𐬵𐬀𐬌 Y. 9, 16; 𐬌𐬀𐬎𐬀𐬌𐬎𐬀𐬌...𐬠𐬀𐬌𐬀𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌 𐬵𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌 𐬌𐬀𐬎𐬀𐬌𐬎𐬀𐬌 (Yt. 10, 34); 𐬌𐬀𐬎𐬀𐬌𐬎𐬀𐬌...𐬵𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌 𐬌𐬀𐬎𐬀𐬌𐬎𐬀𐬌 Geld. (Yt. 13, 34). For further illustration, *vide* Y. 9, 1; Vend. 5, 17; Visp. 11, 11; Vend. 7, 57; Y. 65, 14. But when these pronouns are followed by a relative clause, they generally follow the verb; *e. g.*, 𐬵𐬀𐬌 𐬵𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬌 𐬵𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬌 Vend. 1, 3. 5. 6, &c; 𐬵𐬀𐬌 𐬵𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬌 𐬵𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬌 Vend. 5, 15.

598. In many instances, however, the first and the second personal pronouns, as the subject of the verb, are dropped, the sense being conveyed from the personal termination of the verb; *e. g.*, 𐬵𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬌 𐬵𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬌 Y. 1, 1; 𐬵𐬀𐬌-𐬵𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬌 𐬵𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬌...𐬵𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬌 𐬵𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬌 𐬵𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬌 𐬵𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬌 (Geld.) may'st thou hear our sacrificial chants, be propitiated by our Yasna; may'st thou be present at our Yasna; may'st thou come to us to help (Darmes.) Y. 68, 9; 𐬵𐬀𐬌-𐬵𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬌 𐬵𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬌 𐬵𐬀𐬌 𐬵𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬌 𐬵𐬀𐬌 that we should think, and speak, and do those thoughts and words and actions (Mills) Y. 35, 3; ...𐬵𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬌 𐬵𐬀𐬌 𐬵𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬌 𐬵𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬌 Yt. 10, 2; 𐬵𐬀𐬌𐬵𐬀𐬌 𐬵𐬀𐬌 𐬵𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬌 heed ye (Y. 53, i); 𐬵𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬌 𐬵𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬌 𐬵𐬀𐬌 𐬵𐬀𐬌 𐬵𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬌 which you said to me (was) best (Y. 43, 11).

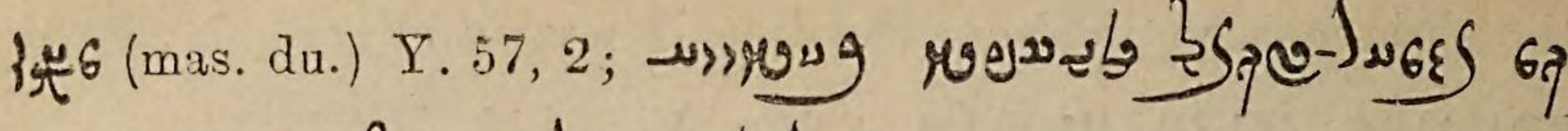
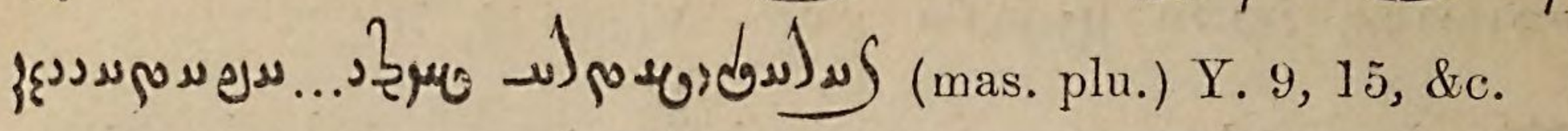
599. As the subject of a verb, the third personal pronoun (in the three genders) always precedes the verb; *e. g.*, 𐬵𐬀𐬌𐬵𐬀𐬌 𐬵𐬀𐬌 𐬵𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬌 𐬵𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬌 𐬵𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬌 𐬵𐬀𐬌

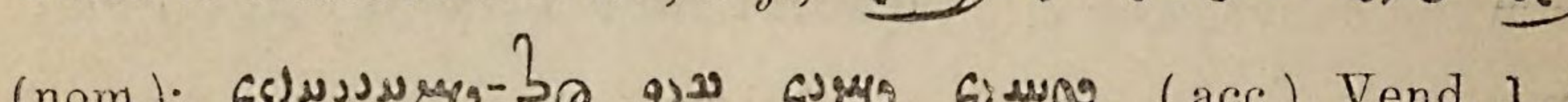
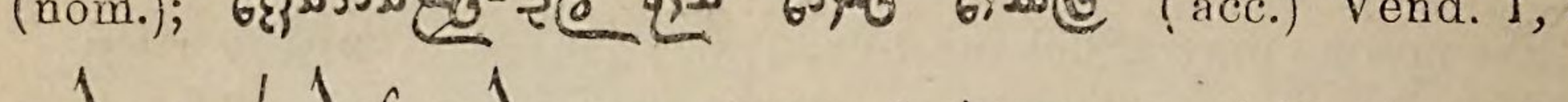
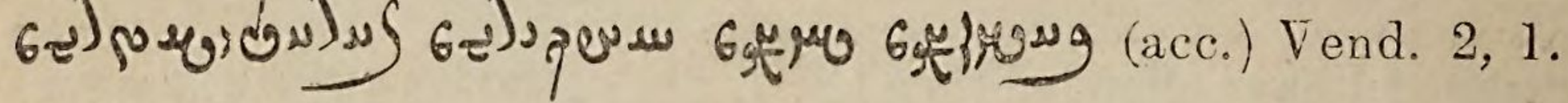
of the righteous go up above the Hara-Berezaitî (Vend. 19, 30); 𐬵𐬀𐬎𐬀𐬎𐬀𐬌𐬌𐬀 𐬎𐬀𐬌𐬌𐬀 𐬌𐬎𐬀𐬵𐬀 𐬎𐬌𐬌 Vend. 18, 75.

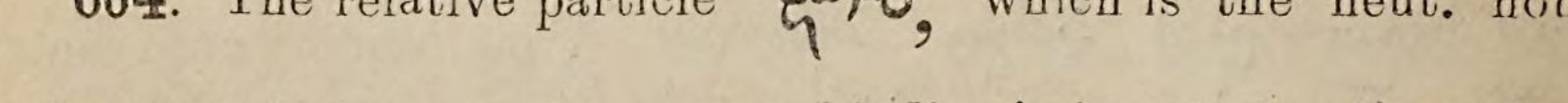
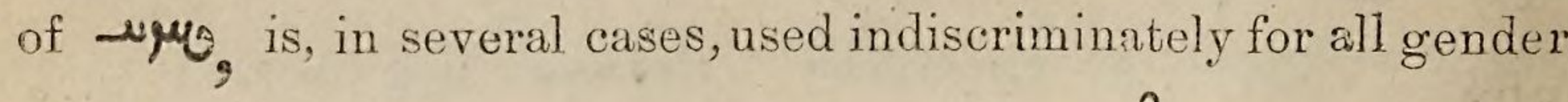
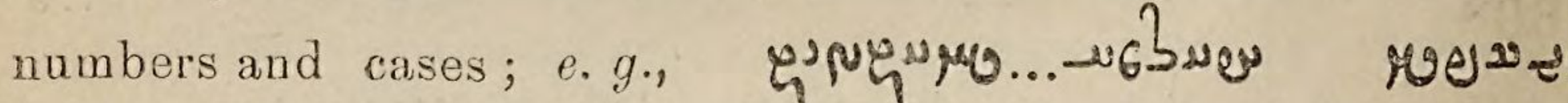
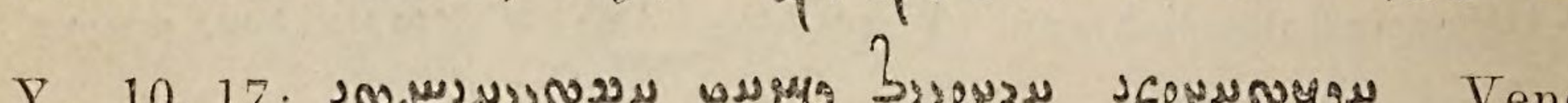
600. Personal pronouns, as the object of the verb, are either direct or indirect. When they are the direct object, they take the accusative case; but when used as the indirect object, they are put in the dative case; *e. g.*, 𐬎𐬌𐬌𐬌𐬀𐬵𐬀 𐬎𐬀𐬎𐬀𐬌𐬌𐬀 𐬵𐬀𐬌𐬌𐬀 𐬎𐬌𐬌 ...that no one may afflict me (Yt. 1, 6); 𐬵𐬀𐬌𐬌 𐬎𐬀𐬵𐬀 𐬵𐬀𐬌𐬌𐬀 if I have offended thee (Y. 1, 21); 𐬵𐬀𐬎𐬀𐬌𐬌𐬀 𐬵𐬀𐬌𐬌𐬀 𐬎𐬀𐬵𐬀 𐬵𐬀𐬌𐬌𐬀 𐬵𐬀𐬎𐬀𐬌𐬌𐬀...𐬵𐬀𐬌𐬌𐬀 𐬵𐬀𐬎𐬀𐬌𐬌𐬀 Yima replied unto me, (saying)...Vend. 2, 3; 𐬵𐬀𐬎𐬀𐬌𐬌𐬀...𐬵𐬀𐬎𐬀𐬌𐬌𐬀...𐬎𐬀 𐬌𐬌𐬌𐬌𐬀 give me glory and nourishment (Y. 62, 4); 𐬵𐬀𐬎𐬀𐬌𐬌𐬀 𐬵𐬀𐬎𐬀𐬌𐬌𐬀 𐬌𐬌𐬌 grant me this boon (Yt. 5, 26).

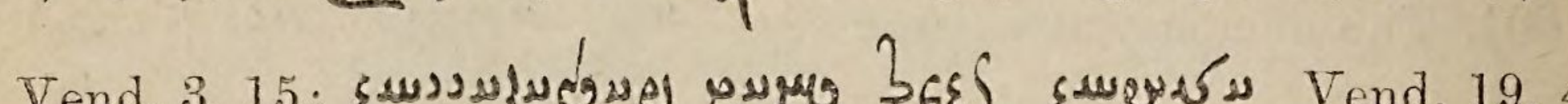
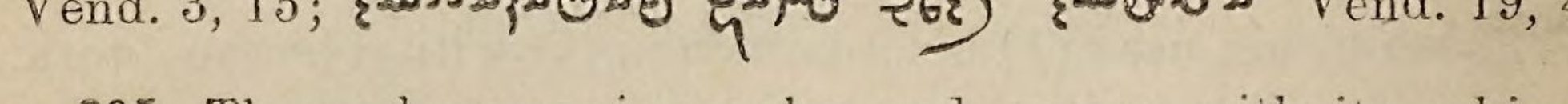
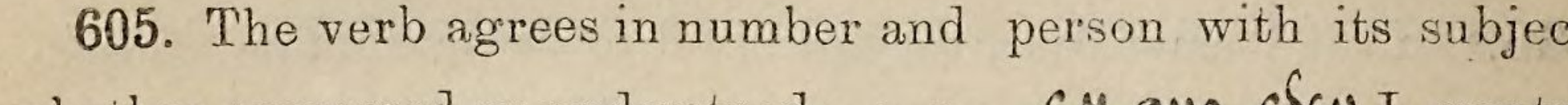
601. The demonstrative pronouns 𐬵𐬀, 𐬵𐬀𐬎𐬀𐬌, 𐬵𐬀𐬌 (or 𐬵) and 𐬵𐬀𐬌𐬌 are used (1) before a noun; (2) with reference to a noun. In the former case, they are said to be pronominal adjectives; *e. g.*, 𐬵𐬀𐬌𐬌𐬀 𐬵𐬀 with this word (Vend. 5, 21); 𐬵𐬀𐬎𐬀𐬌𐬌𐬀 𐬵𐬀𐬎𐬀𐬌𐬌𐬀 on that night Yt. 22, 1; 𐬵𐬀𐬎𐬀 𐬵𐬀𐬌 that man Yt. 1, 24; 𐬵𐬀𐬎𐬀𐬌𐬌𐬀 𐬎𐬀𐬌𐬌 these stars (Vend. 9, 41); 𐬵𐬀𐬎𐬀𐬌𐬌𐬀 𐬵𐬀𐬎𐬀𐬌𐬌𐬀 𐬎𐬀𐬌𐬌𐬀 (Geld.) this is the praise of the Mazdayaçnian religion Y. 12, 9. 𐬵𐬀𐬌𐬌𐬀 𐬵𐬀𐬎𐬀𐬌𐬌𐬀 for his splendour and glory Y. 57, 3, &c.

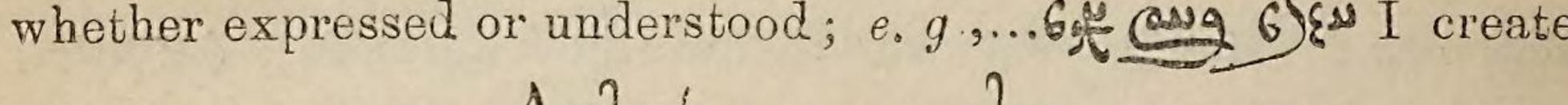
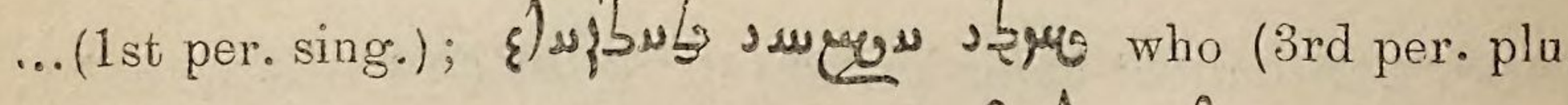
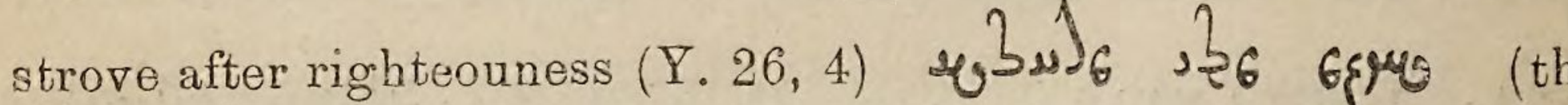
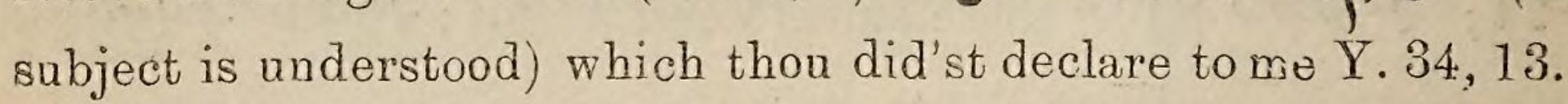
602. The relative pronoun 𐬵𐬀𐬎𐬀 agrees with its antecedent in gender, number and person, and *not in case*; *e. g.*, (𐬵𐬀𐬎𐬀𐬌𐬌𐬀) 𐬵𐬀𐬎𐬀 𐬵𐬀𐬎𐬀𐬌𐬌𐬀 𐬵𐬀𐬎𐬀𐬌𐬌𐬀 𐬵𐬀𐬎𐬀 (mas. sing.) Y. 9, 8; 𐬵𐬀𐬎𐬀𐬌𐬌𐬀 𐬵𐬀𐬎𐬀𐬌𐬌𐬀 𐬵𐬀𐬎𐬀 𐬵𐬀𐬎𐬀𐬌𐬌𐬀 𐬵𐬀𐬎𐬀 𐬵𐬀𐬎𐬀𐬌𐬌𐬀 𐬵𐬀𐬎𐬀

 (mas. du.) Y. 57, 2;  (mas. plu.) Y. 9, 15, &c.

603. But when is used as an explanatory term—a use peculiar to Avesta alone—it agrees with the noun or pronoun to which it refers *in case too*; *e. g.*,  (nom.);  (acc.) Vend. 1, 5.  (acc.) Vend. 2, 1.

604. The relative particle , which is the neut. nom. of , is, in several cases, used indiscriminately for all genders, numbers and cases; *e. g.*,  Y. 10, 17;  Vend. 4, 50.  Vend. 3, 15;  Vend. 19, 4.

605. The verb agrees in number and person with its subject, whether expressed or understood; *e. g.*,...  I created ...(1st per. sing.);  who (3rd per. plu.) strove after righteouness (Y. 26, 4)  (the subject is understood) which thou did'st declare to me Y. 34, 13.

 since the two spirits made the creation Y. 57, 17. For further illustration, *vide* Vend. 13, 49; Yt. 13, 77; Yt. 19, 82; Yt. 8, 22; Yt. 15, 40. In several cases, however, a dual subject optionally takes the verb in the sing. or the plu. *e. g.*,  (sing.)  Yt. 10, 113; *vide* Vend. 7, 52.  (plu.) Vend. 2, 41; *vide* Vend. 13, 51.

606. When two subjects in the singular are joined by the con-

607. Three or more subjects in the singular, joined by the copulative conjunction **-ca**, take the verb in the plural; *e. g.*, **ca-ca-ca** take the verb in the plural; *e. g.*, **ca-ca-ca** ... the son and the father and the mother walked forth... (V. 9, 5).

junctive particle **-ca** (and), the verb is put in the dual; *e. g.*, **ca-ca** ... the son and the father walked forth (V. 9, 5).

608. When two or more subjects in the singular are disjoined by the particle **-ca** (or), the verb is put in the singular; *e. g.*, **ca-ca** ... (when) a dog or a man of that house dies (Vend. 5, 39); **ca-ca** ... **ca-ca** ... **ca-ca** ...

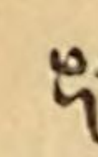
multitude of men (Mills) Y. 62, 10; 𐬀𐬵𐬌𐬎𐬀 𐬌𐬀𐬎𐬌𐬀 𐬀𐬵𐬌𐬎𐬀 𐬌𐬀𐬎𐬌𐬀 𐬀𐬵𐬌𐬎𐬀 𐬌𐬀𐬎𐬌𐬀 Yt. 13, 52. For further illustration, *vide* Vend. 7, 55. 56. 𐬀𐬵𐬌𐬎𐬀 𐬌𐬀𐬎𐬌𐬀 𐬀𐬵𐬌𐬎𐬀 𐬌𐬀𐬎𐬌𐬀 𐬀𐬵𐬌𐬎𐬀 𐬌𐬀𐬎𐬌𐬀 the whole corporeal world lives by eating (Vend. 3, 33). *Vide* Vend. 1, 1; 15, 1; 18, 16. 24.

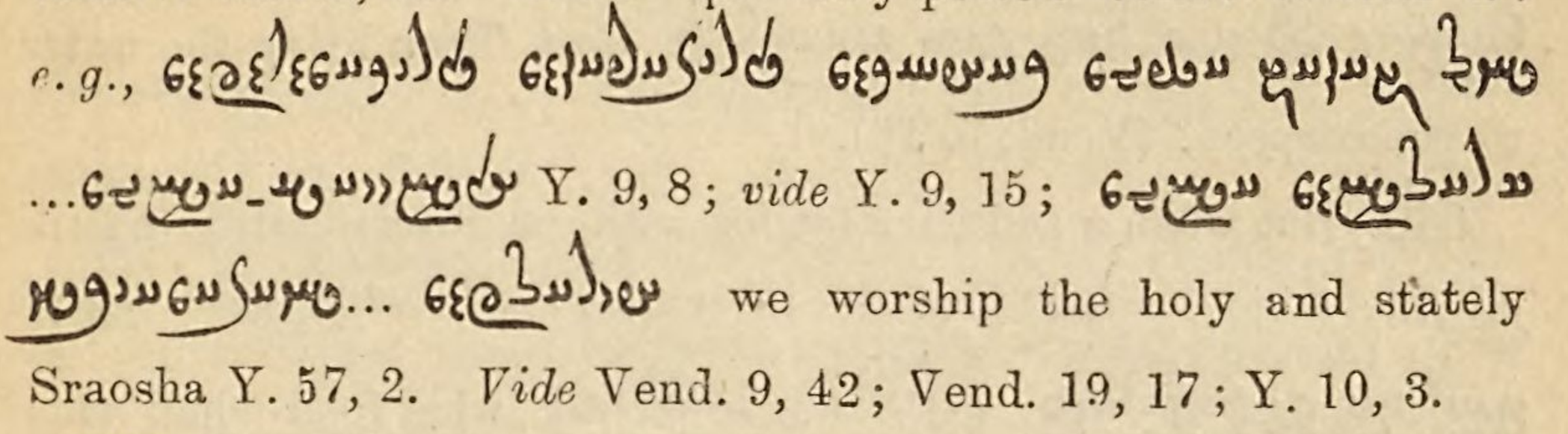
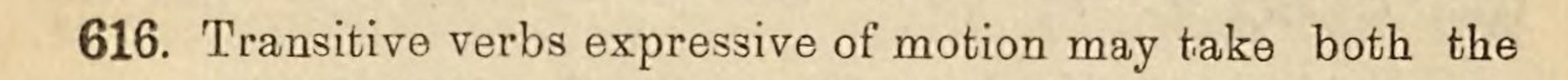
612. In a sentence the subject mostly comes first, then the object (if there be any), and lastly the verb; *e. g.*, 𐬀𐬵𐬌𐬎𐬀 𐬌𐬀𐬎𐬌𐬀 𐬀𐬵𐬌𐬎𐬀 𐬌𐬀𐬎𐬌𐬀 (Y. 11, 3); 𐬀𐬵𐬌𐬎𐬀 𐬌𐬀𐬎𐬌𐬀 𐬀𐬵𐬌𐬎𐬀 𐬌𐬀𐬎𐬌𐬀 𐬀𐬵𐬌𐬎𐬀 𐬌𐬀𐬎𐬌𐬀 Vend. 19, 29; 𐬀𐬵𐬌𐬎𐬀 𐬌𐬀𐬎𐬌𐬀 𐬀𐬵𐬌𐬎𐬀 𐬌𐬀𐬎𐬌𐬀 Y. 9, 22. For further illustration, *vide* Vend. 3, 2; Vend. 7, 70; Vend. 19, 4; Y. 13, 1; Y. 26, 1; Y. 55, 1; Y. 57, 6.

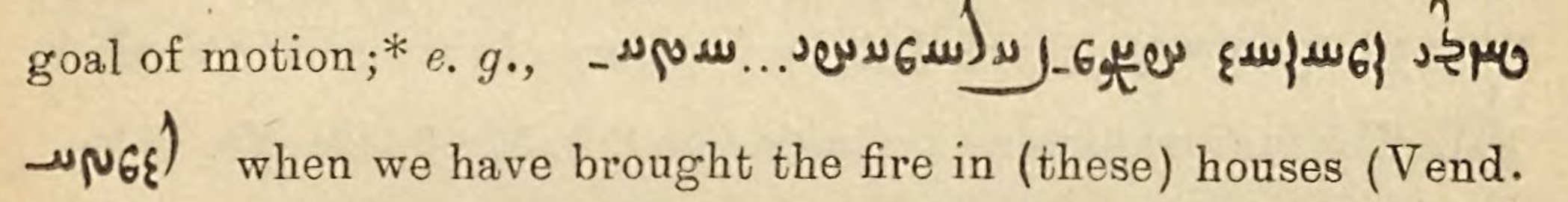
Note.—It should be observed that the verbs 𐬀𐬵𐬌𐬎𐬀, 𐬌𐬀𐬎𐬌𐬀, 𐬀𐬵𐬌𐬎𐬀 and the like generally precede the subject and the object; *e. g.*, 𐬀𐬵𐬌𐬎𐬀 𐬌𐬀𐬎𐬌𐬀 𐬀𐬵𐬌𐬎𐬀 𐬌𐬀𐬎𐬌𐬀 𐬀𐬵𐬌𐬎𐬀 𐬌𐬀𐬎𐬌𐬀 Yt. 22, 11; 𐬀𐬵𐬌𐬎𐬀 𐬌𐬀𐬎𐬌𐬀 𐬀𐬵𐬌𐬎𐬀 𐬌𐬀𐬎𐬌𐬀 𐬀𐬵𐬌𐬎𐬀 𐬌𐬀𐬎𐬌𐬀 Vend. 19, 8, &c.

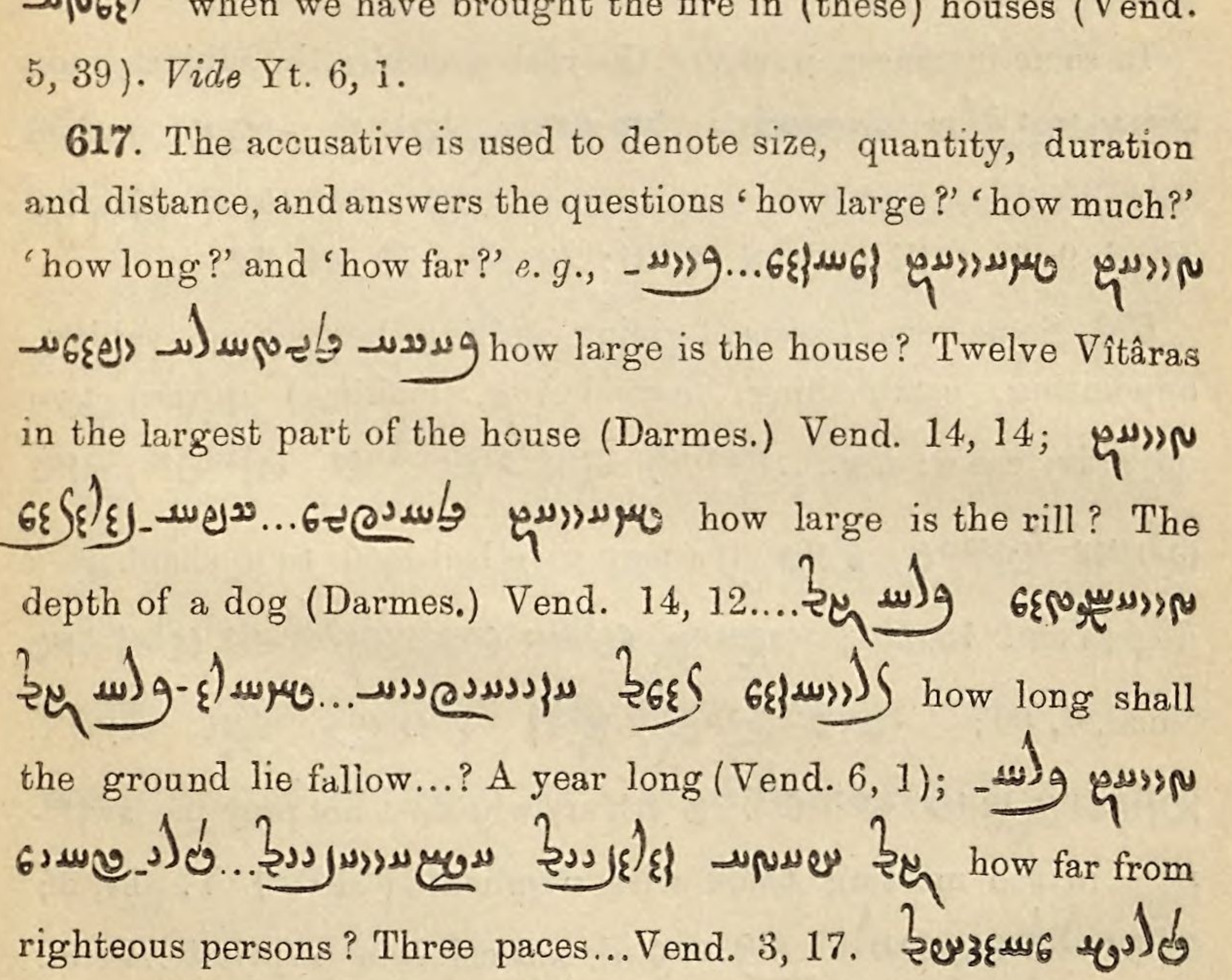
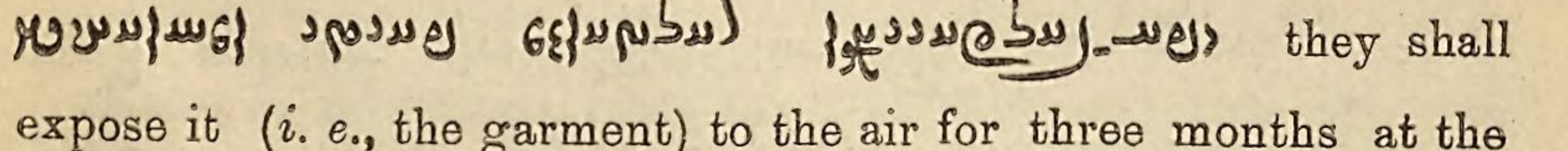
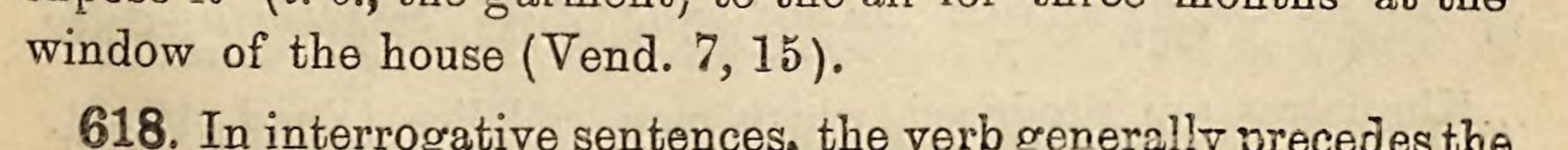
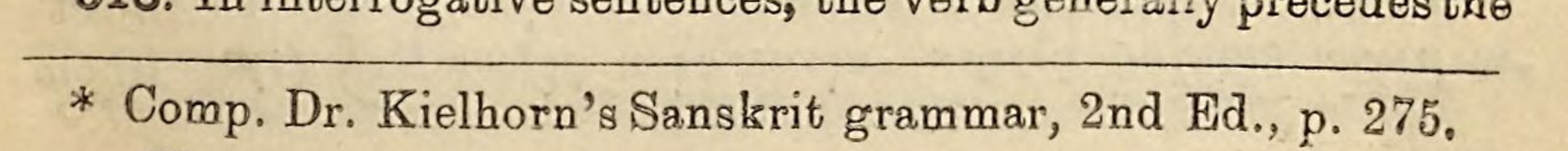
613. But when either the object or the verb is to be emphasized or specially pointed out, it precedes the subject; *e. g.*, 𐬀𐬵𐬌𐬎𐬀 𐬌𐬀𐬎𐬌𐬀 𐬀𐬵𐬌𐬎𐬀 𐬌𐬀𐬎𐬌𐬀 𐬀𐬵𐬌𐬎𐬀 𐬌𐬀𐬎𐬌𐬀 Him in our hymns of homage and of praise would I faithfully serve (Mills) Y. 45, 8. 𐬀𐬵𐬌𐬎𐬀 𐬌𐬀𐬎𐬌𐬀 𐬀𐬵𐬌𐬎𐬀 𐬌𐬀𐬎𐬌𐬀 𐬀𐬵𐬌𐬎𐬀 𐬌𐬀𐬎𐬌𐬀 up started Zarathushtra, forward went Zarathushtra Vend. 19, 4. *Vide* 5, 19, &c.

614. Transitive verbs in the active voice govern a direct object in the accusative case; *e. g.*, 𐬀𐬵𐬌𐬎𐬀 𐬌𐬀𐬎𐬌𐬀 𐬀𐬵𐬌𐬎𐬀 𐬌𐬀𐬎𐬌𐬀

 who (*i. e.*, Sraosha) first chanted the Gâthâs (Y. 57, 8).

615. But when the object is qualified by an adjective or a relative clause, the verb is optionally placed before or after it; *e. g.*,  Y. 9, 8; *vide* Y. 9, 15;  we worship the holy and stately Sraosha Y. 57, 2. *Vide* Vend. 9, 42; Vend. 19, 17; Y. 10, 3.

616. Transitive verbs expressive of motion may take both the accusative of the direct object and also the accusative of the goal of motion;* *e. g.*,  when we have brought the fire in (these) houses (Vend. 5, 39). *Vide* Yt. 6, 1.

617. The accusative is used to denote size, quantity, duration and distance, and answers the questions 'how large?' 'how much?' 'how long?' and 'how far?' *e. g.*,  how large is the house? Twelve Vîtâras in the largest part of the house (Darmes.) Vend. 14, 14; how large is the rill? The depth of a dog (Darmes.) Vend. 14, 12....  how long shall the ground lie fallow...? A year long (Vend. 6, 1);  how far from righteous persons? Three paces...Vend. 3, 17.  they shall expose it (*i. e.*, the garment) to the air for three months at the window of the house (Vend. 7, 15).

618. In interrogative sentences, the verb generally precedes the

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* Comp. Dr. Kielhorn's Sanskrit grammar, 2nd Ed., p. 275.

subject; *e. g.*, 𐬵𐬀𐬎𐬌𐬎𐬀𐬌 𐬵𐬀𐬎𐬌𐬎𐬀𐬌 𐬵𐬀𐬎𐬌𐬎𐬀𐬌 may that woman be allowed to drink water? (Vend. 7, 70); 𐬵𐬀𐬎𐬌𐬎𐬀𐬌 𐬵𐬀𐬎𐬌𐬎𐬀𐬌 𐬵𐬀𐬎𐬌𐬎𐬀𐬌 𐬵𐬀𐬎𐬌𐬎𐬀𐬌 𐬵𐬀𐬎𐬌𐬎𐬀𐬌 𐬵𐬀𐬎𐬌𐬎𐬀𐬌 dost Thou bring the water to the corpses? (Vend. 5, 16)..

619. But when a sentence begins with an interrogative particle, the subject mostly precedes the verb; *e. g.*, 𐬵𐬀𐬎𐬌𐬎𐬀𐬌 𐬵𐬀𐬎𐬌𐬎𐬀𐬌 𐬵𐬀𐬎𐬌𐬎𐬀𐬌 𐬵𐬀𐬎𐬌𐬎𐬀𐬌 𐬵𐬀𐬎𐬌𐬎𐬀𐬌 𐬵𐬀𐬎𐬌𐬎𐬀𐬌 𐬵𐬀𐬎𐬌𐬎𐬀𐬌 what food shall this woman first eat? (Vend. 5, 50); 𐬵𐬀𐬎𐬌𐬎𐬀𐬌 𐬵𐬀𐬎𐬌𐬎𐬀𐬌 𐬵𐬀𐬎𐬌𐬎𐬀𐬌 𐬵𐬀𐬎𐬌𐬎𐬀𐬌 𐬵𐬀𐬎𐬌𐬎𐬀𐬌 𐬵𐬀𐬎𐬌𐬎𐬀𐬌 where shall be the place of that man? (Vend. 3, 15). For further illustration, *vide* Vend. 5, 57; 6, 42; Yt. 8, 5.

In some instances, however, the verb precedes the subject; *e. g.*, 𐬵𐬀𐬎𐬌𐬎𐬀𐬌 𐬵𐬀𐬎𐬌𐬎𐬀𐬌 𐬵𐬀𐬎𐬌𐬎𐬀𐬌 𐬵𐬀𐬎𐬌𐬎𐬀𐬌 𐬵𐬀𐬎𐬌𐬎𐬀𐬌 𐬵𐬀𐬎𐬌𐬎𐬀𐬌 when are abundance and prosperity to come back again (to that land)? Vend. 9, 54. *Vide* Vend. 2, 31; 13, 17. 18; 19, 12.

620. Some verbs (verbs of giving, smiting, beseeching, calling, appointing, establishing, considering, making) govern two objective cases; *e. g.*,... 𐬵𐬀𐬎𐬌𐬎𐬀𐬌 𐬵𐬀𐬎𐬌𐬎𐬀𐬌 𐬵𐬀𐬎𐬌𐬎𐬀𐬌 𐬵𐬀𐬎𐬌𐬎𐬀𐬌 𐬵𐬀𐬎𐬌𐬎𐬀𐬌 𐬵𐬀𐬎𐬌𐬎𐬀𐬌 if a man give bad food to a shepherd's dog (Vend. 13, 20); 𐬵𐬀𐬎𐬌𐬎𐬀𐬌 𐬵𐬀𐬎𐬌𐬎𐬀𐬌 𐬵𐬀𐬎𐬌𐬎𐬀𐬌 𐬵𐬀𐬎𐬌𐬎𐬀𐬌 𐬵𐬀𐬎𐬌𐬎𐬀𐬌 𐬵𐬀𐬎𐬌𐬎𐬀𐬌 Vend. 4, 30; 𐬵𐬀𐬎𐬌𐬎𐬀𐬌 𐬵𐬀𐬎𐬌𐬎𐬀𐬌 𐬵𐬀𐬎𐬌𐬎𐬀𐬌 𐬵𐬀𐬎𐬌𐬎𐬀𐬌 𐬵𐬀𐬎𐬌𐬎𐬀𐬌... 𐬵𐬀𐬎𐬌𐬎𐬀𐬌 𐬵𐬀𐬎𐬌𐬎𐬀𐬌 𐬵𐬀𐬎𐬌𐬎𐬀𐬌 𐬵𐬀𐬎𐬌𐬎𐬀𐬌 (thou) who dost not pray me swiftness in the meeting thick with numbers (Mills) Y. 11, 2; 𐬵𐬀𐬎𐬌𐬎𐬀𐬌 𐬵𐬀𐬎𐬌𐬎𐬀𐬌 𐬵𐬀𐬎𐬌𐬎𐬀𐬌 𐬵𐬀𐬎𐬌𐬎𐬀𐬌 𐬵𐬀𐬎𐬌𐬎𐬀𐬌 do not call him a priest...Vend. 18, 1; 𐬵𐬀𐬎𐬌𐬎𐬀𐬌 𐬵𐬀𐬎𐬌𐬎𐬀𐬌 𐬵𐬀𐬎𐬌𐬎𐬀𐬌 𐬵𐬀𐬎𐬌𐬎𐬀𐬌 𐬵𐬀𐬎𐬌𐬎𐬀𐬌 𐬵𐬀𐬎𐬌𐬎𐬀𐬌 𐬵𐬀𐬎𐬌𐬎𐬀𐬌

(*i. e.*, Mithra) the holy Ahura Mazda established as a priest (Yt. 10, 89); 𐬀𐬵𐬌 𐬛𐬀𐬌 𐬀𐬵𐬎𐬎𐬀 𐬀𐬵𐬌 they consider a year only as a day (Vend. 2, 41); 𐬌𐬀𐬵𐬀𐬌 𐬌𐬀𐬵 𐬌𐬌 which (*i. e.*, the blessing) makes an indigent person affluent (Vend. 22, 5).

621. The indirect object of a transitive verb mostly precedes the direct object; *e. g.*, 𐬌𐬀𐬌𐬌 𐬌𐬀𐬵𐬌-𐬵𐬀𐬌 𐬌𐬀𐬵𐬀𐬌 𐬵𐬌 if a man give bad food to a dog...Vend. 13, 20; 𐬛𐬌 𐬌𐬀𐬌 𐬵𐬌 𐬛𐬀𐬵𐬀𐬌 𐬵𐬀𐬵𐬌 who this offering would deny me (Mills) Y. 11, 5. For further illustration, *vide* Y. 11, 2; Y. 44, 1. 2.

622. The accusative case, used with verbs expressive of going, moving, reaching, falling, rushing, and the like, denotes the goal of motion; * *e. g.*,...𐬌𐬀𐬌𐬌𐬀𐬌 𐬌𐬀𐬵𐬌 𐬌𐬀𐬌𐬌𐬀𐬌 𐬌𐬀𐬌 he shall go into the world of evil-doers (Vend. 5, 62); 𐬌𐬀𐬌𐬌𐬌 𐬌𐬀𐬌𐬌𐬀𐬌 𐬌𐬀𐬌 who (*i. e.*, Mithra) goes towards that country (Yt. 10, 112). *Vide* Vend. 4, 52; Yt. 10, 137; Y. 57, 30. Vend. 8, 41-70.

623. Some intransitive verbs (such as 𐬀𐬵𐬌 to become, 𐬌𐬌, 𐬵 to be, 𐬌𐬀𐬌𐬌 to walk) and passive verbs (such as to be called) take the same case after them as before them; *e. g.*, 𐬀𐬵𐬌𐬌𐬀𐬌 𐬌𐬀𐬌𐬌𐬀𐬌 𐬌𐬀𐬌𐬌𐬀𐬌 𐬌𐬀𐬵𐬌 𐬌𐬀𐬌𐬌𐬀𐬌 𐬀𐬵𐬌𐬌𐬀𐬌 Yt. 1, 19. *Vide* Vend. 2, 3.

𐬌𐬀𐬌𐬌𐬀𐬌 𐬌𐬀𐬌𐬌𐬀𐬌 𐬌𐬀𐬌𐬌𐬀𐬌 𐬵𐬀𐬌 𐬌𐬀𐬌𐬌𐬀𐬌 𐬵𐬀𐬌 I am, O Zarathustra! Haoma, the holy and driving death afar (Mills) Y. 9, 2. *Vide* Visp. 11, 13; Vend. 9, 2.

𐬌𐬀𐬌𐬌𐬀𐬌 𐬀𐬌𐬌𐬀𐬌𐬌𐬀𐬌 𐬌𐬀𐬌𐬌𐬀𐬌 𐬵𐬌 𐬀𐬌𐬌𐬀𐬌𐬌𐬀𐬌 𐬌𐬀𐬌𐬌𐬀𐬌 the man who praises him is therewith more victorious (Mills) Y. 10, 6; 𐬌𐬀𐬌𐬌𐬀𐬌 𐬌𐬀𐬌𐬌𐬀𐬌 𐬵𐬌 be thou childless Y. 11, 3.

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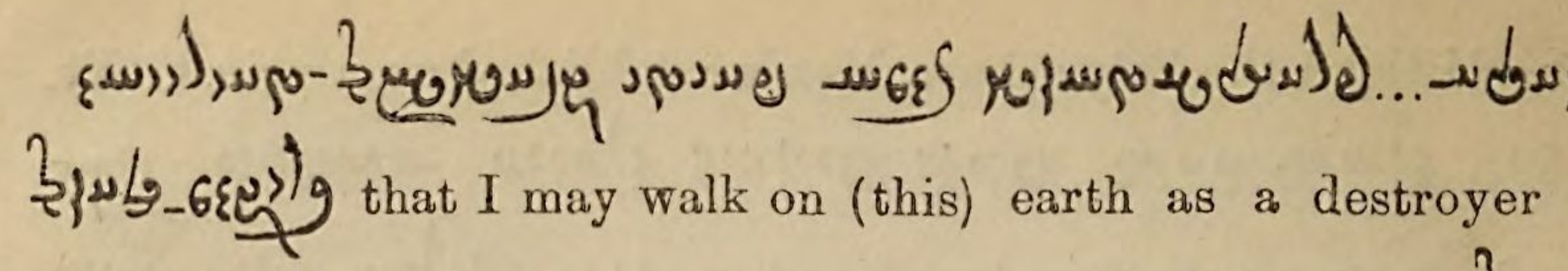
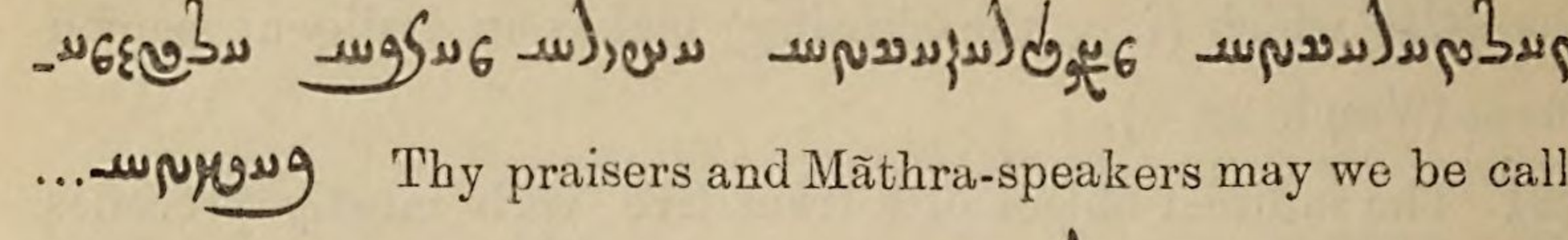
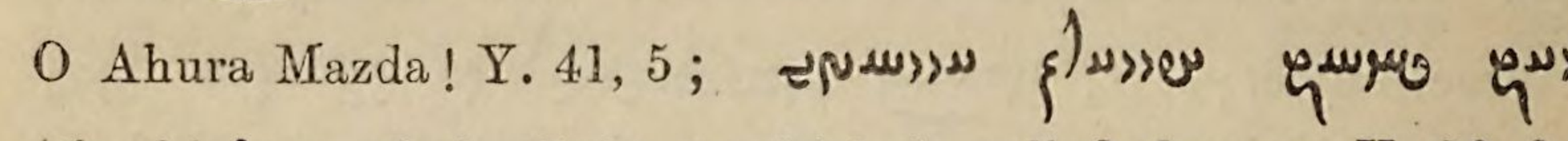
* Comp. Dr. Kielhorn's Sanskrit grammar, 2nd Ed., p. 275.



that I may walk on (this) earth as a destroyer of malignity and a conqueror of the Demon-of-lie (Y. 9, 20).

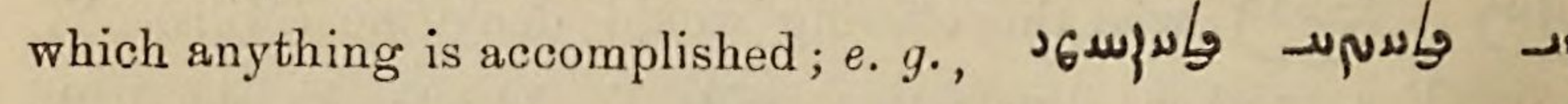


Thy praisers and Mãthra-speakers may we be called O Ahura Mazda! Y. 41, 5;

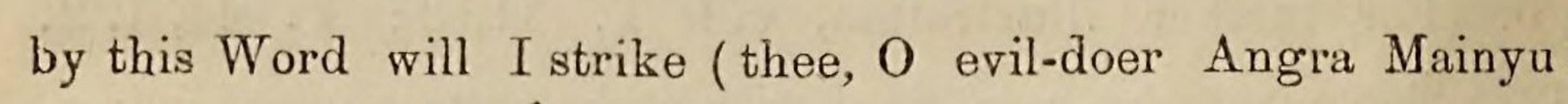


(the highest of the lights) which is called the sun Y. 36, 6.

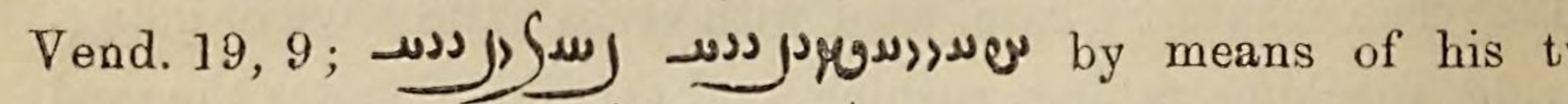
624. (1) The instrumental denotes the instrument or means by which anything is accomplished; *e. g.*,



by this Word will I strike (thee, O evil-doer Angra Mainyu!) Vend. 19, 9;

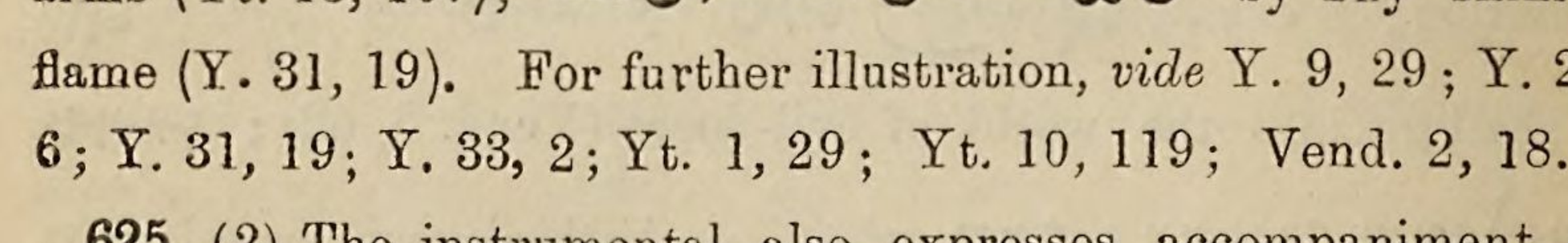


by means of his two arms (Yt. 13, 107);

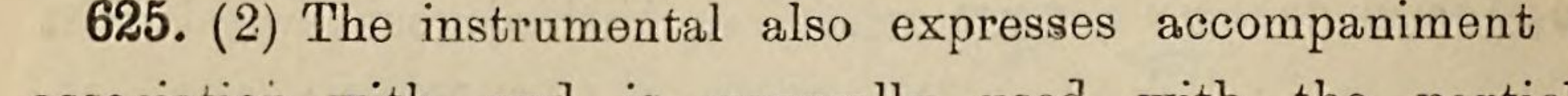


by Thy shining flame (Y. 31, 19). For further illustration, *vide* Y. 9, 29; Y. 28, 6; Y. 31, 19; Y. 33, 2; Yt. 1, 29; Yt. 10, 119; Vend. 2, 18.

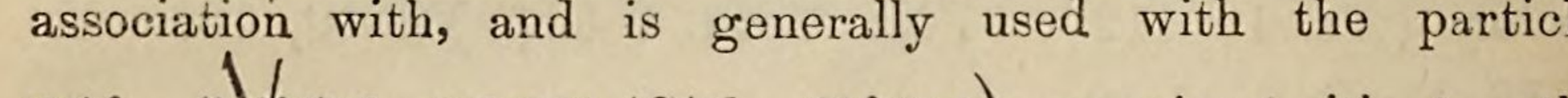
625. (2) The instrumental also expresses accompaniment or association with, and is generally used with the particles



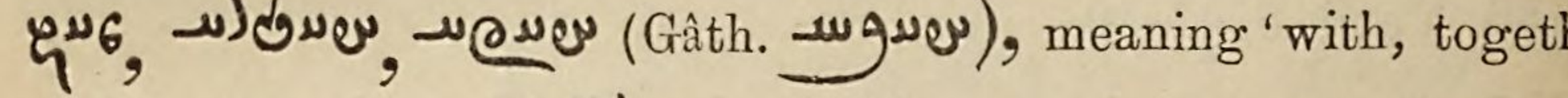
(Gâth.



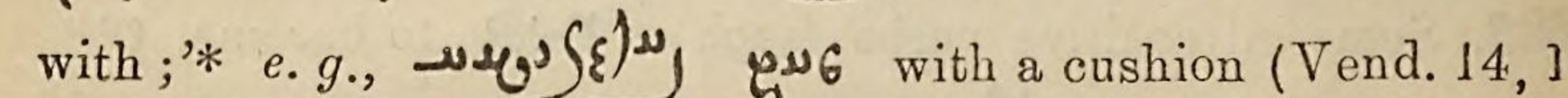
), meaning 'with, together with;'* *e. g.*,



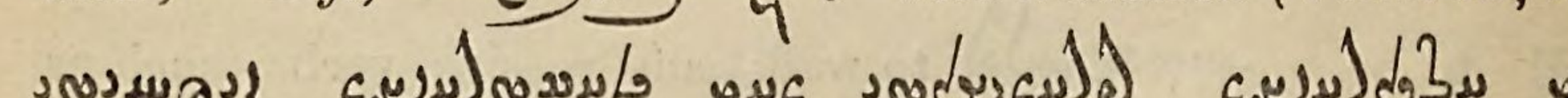
with a cushion (Vend. 14, 14);



Vend. 6, 27;

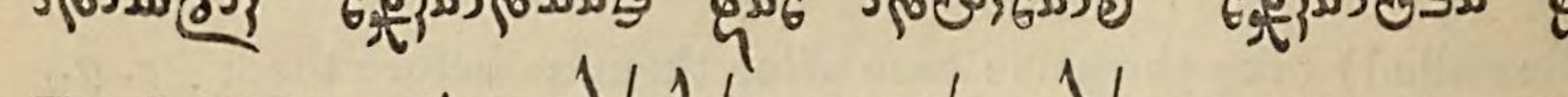


with the victorious wind (Yt. 13, 47);



together with pasture (Y. 29, 2). *Vide* Y. 32, 1; Y. 38, 1.

626. (3) The instrumental denotes the characteristic mark or the attribute of a person or thing;* *e. g.*,



the Druj Naçu rushes away in the shape of a stinking fly (Vend. 7, 3). *Vide* Yt. 13, 3.

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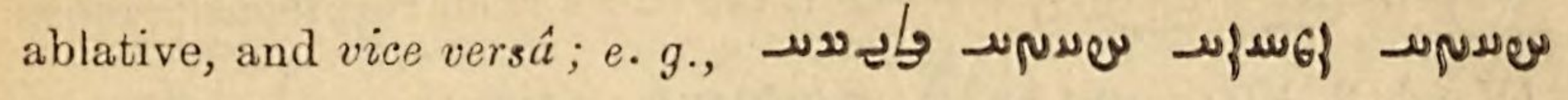
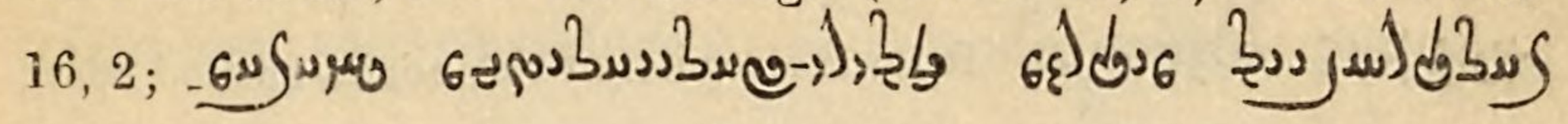
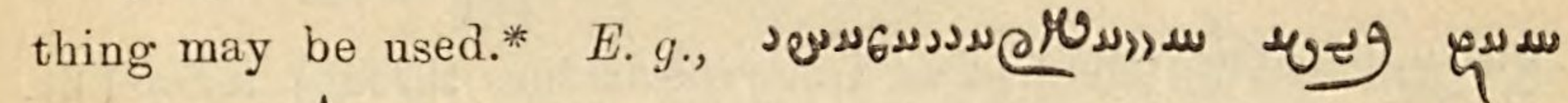
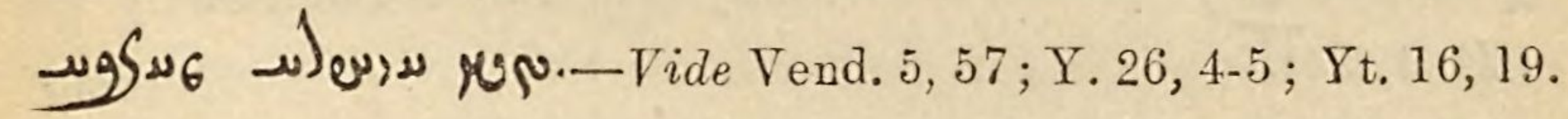
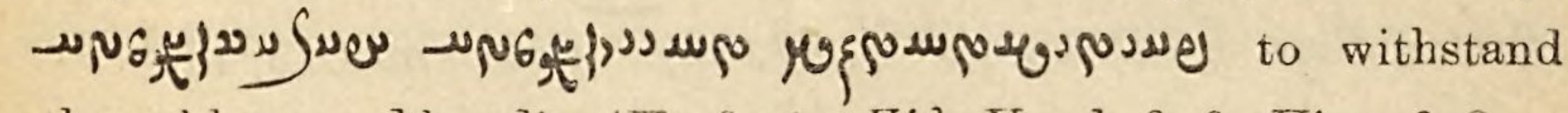
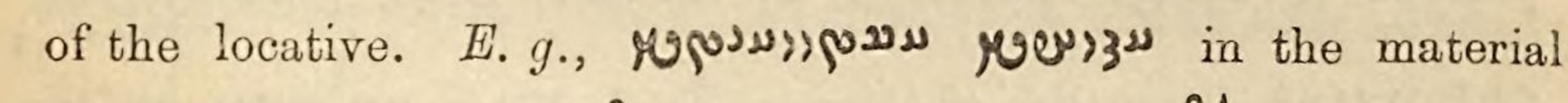
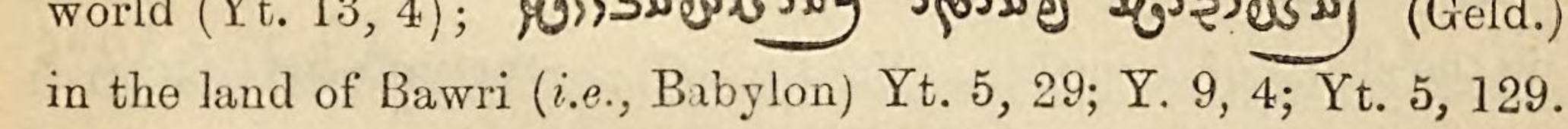
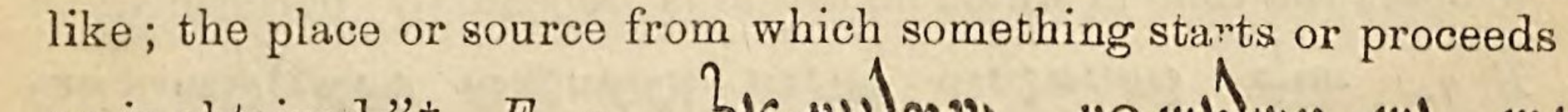
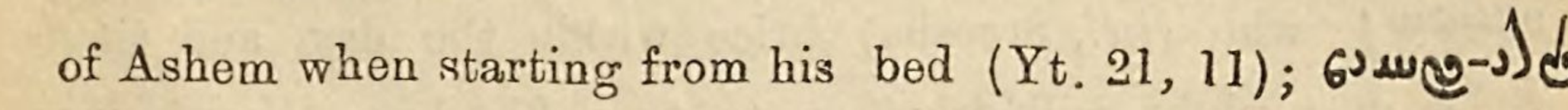
* Comp. Dr. Kielhorn's Sanskrit grammar, 3rd Ed., p. 278.

627. (4) The instrumental is, in some instances, used for the ablative, and *vice versâ*; *e. g.*,  from the house, from the borough (Vend. 10, 5). *Vide* Vend. 16, 2;  we praise Mithra, the lord of wide pastures, with offerings (Yt. 10, 4). *Vide* Yt. 1, 9; Yt. 5, 8.

628. (1) The dative denotes the person or thing for whom or which the object of an action is intended (the indirect object); the purpose for which an action is performed, or that for which a thing may be used.* *E. g.*,  yea, these do we announce with celebrations and present them to Ahura Mazda (Mills) Y. 4, 2;  —*Vide* Vend. 5, 57; Y. 26, 4-5; Yt. 16, 19.

629. (2) The dative of any noun denoting an action or state may be used in the place of an infinitive of purpose.† *E. g.*  to withstand the robbers and bandits (Yt. 6, 4). *Vide* Vend. 6, 6; Visp. 9, 3.

630. (3) The dative is, in several instances, used in the sense of the locative. *E. g.*,  in the material world (Yt. 13, 4);  (Geld.) in the land of Bawri (*i.e.*, Babylon) Yt. 5, 29; Y. 9, 4; Yt. 5, 129.

631. (1) "The ablative denotes that from which something else is represented as moving away or being removed; that from which something keeps away, is kept away, or deviates, and the like; the place or source from which something starts or proceeds or is obtained."‡ *E. g.*,  (Wester.)...when a person recites the praise of Ashem when starting from his bed (Yt. 21, 11); 

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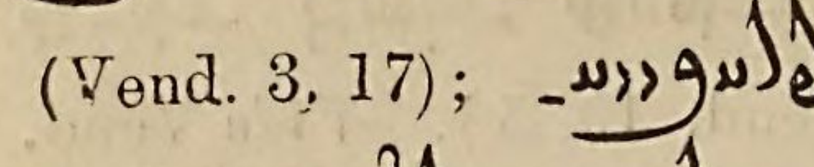
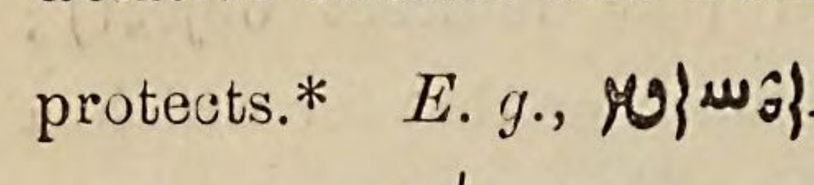
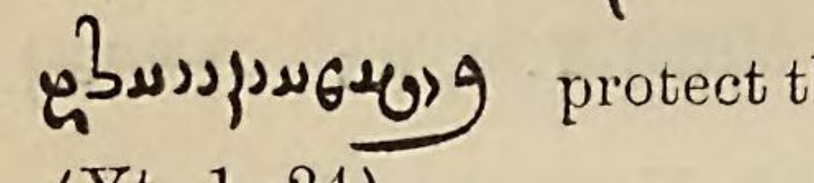
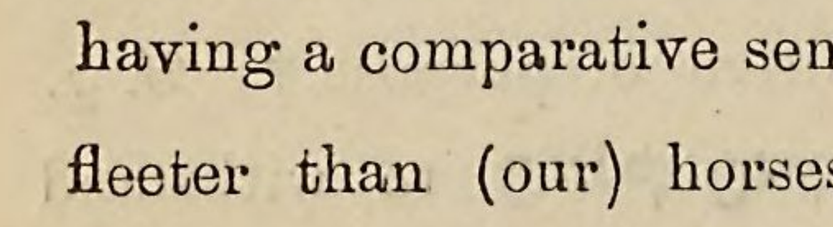
* Comp. Dr. Kielhorn's Sanskrit grammar, 3rd Ed., p. 279.

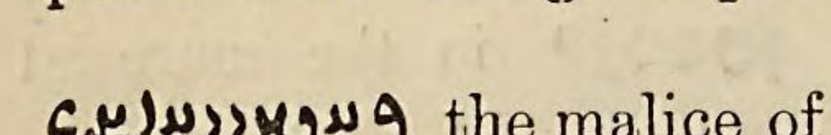
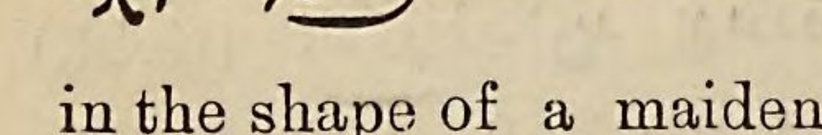
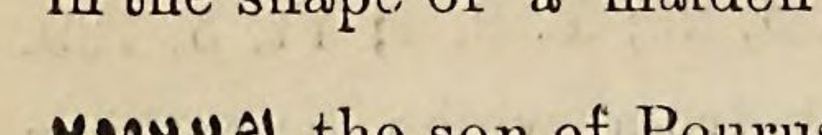
† Comp. Dr. Kielhorn's Sanskrit grammar, 3rd Ed., p. 279.

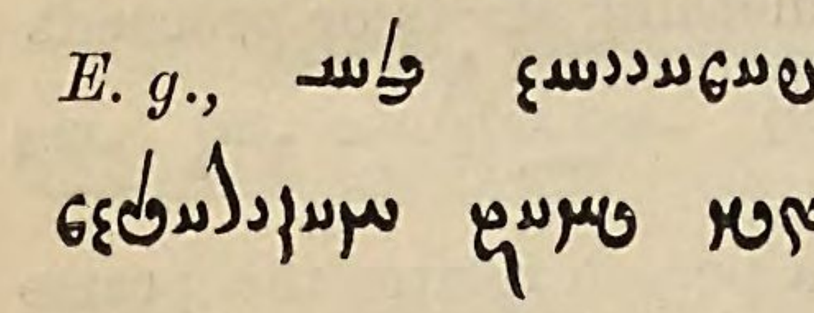
‡ Dr. Kielhorn's Sanskrit grammar, 3rd Ed., p. 280.

three paces from righteous persons (Vend. 3, 17);  from the region of the north, rushed forth Angra Mainyu (Vend. 19, 1). *Vide* Y. 26, 10; Y. 60, 6; Yt. 8, 23; Yt. 10, 93; Yt. 13, 100; Vend. 5, 15; Vend. 11, 10.

632. (2) With words implying fear of, protection from, the ablative denotes that from which one is afraid, or from which one protects.* *E. g.*,  (Geld.) that I may never bow through terror (Yt. 9, 4);  protect the friendly man from the unfriendly foe (Yt. 1, 24).

633. (3) The ablative is often used with comparatives and words having a comparative sense. *E. g.*,  fleeter than (our) horses (Y. 57, 28). *Vide* Vend. 5, 11.

634. (1) The genitive is employed to denote the relation between persons or things expressed by nouns. *E. g.*, ...  the malice of Daevas (Yt. 1, 10);  in the shape of a maiden (Yt. 13, 107);  the son of Pourushaspa (Yt. 5, 18), &c.

635. (2) "In connection with multiplicatives, the genitive denotes the time in which an action is repeatedly performed." * *E. g.*,  who (*i.e.*, Sraosha) thrice within the day, and three times of a night, will drive on to that Karshvar *Hv*aniratha, called the luminous (Mills) Y. 57, 31.

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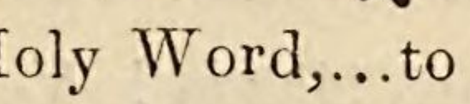
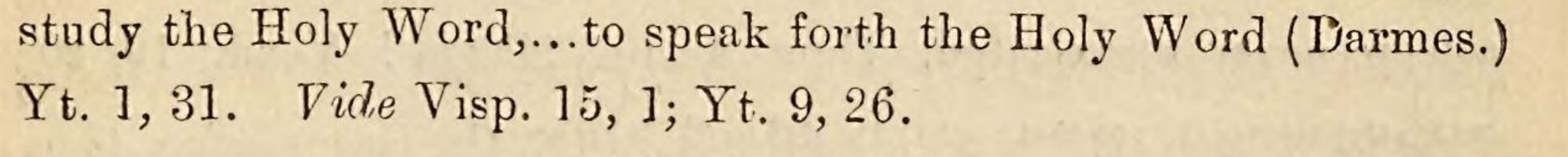
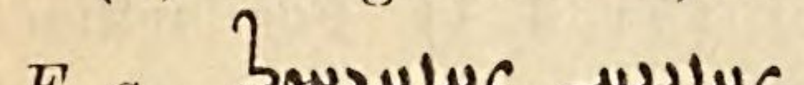
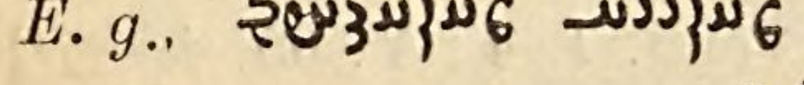
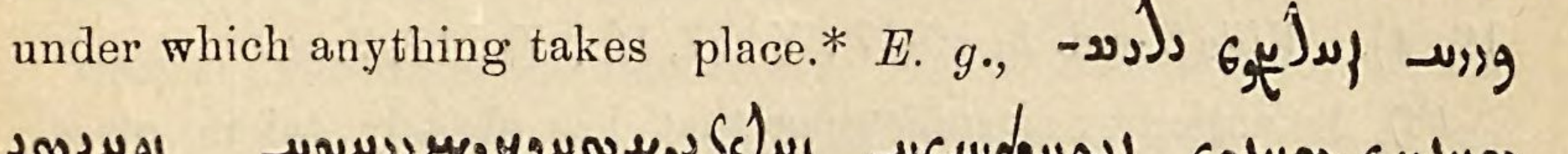
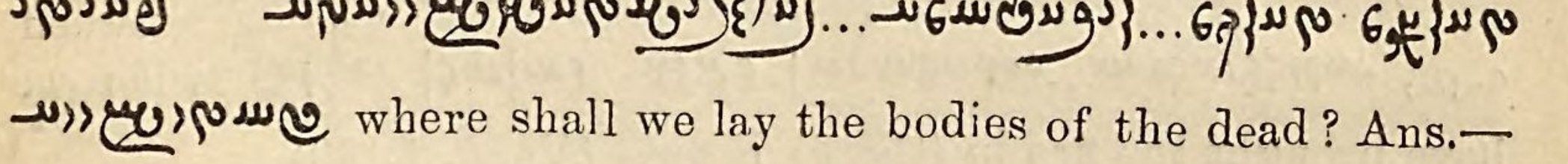
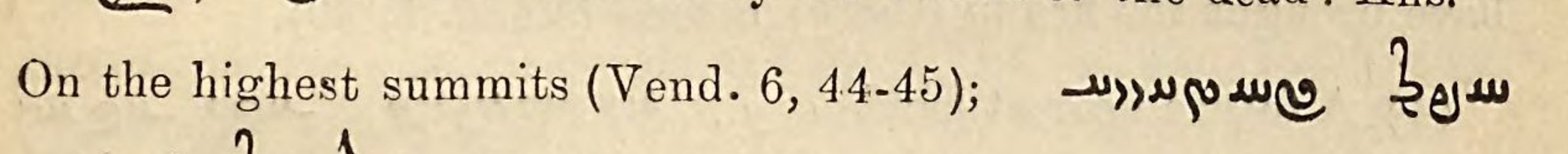
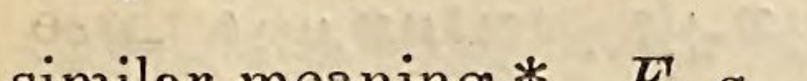
* Dr. Kielhorn's Sanskrit grammar, 3rd Ed., p. 284.

(3) The genitive is used with certain infinitives, meaning 'to withstand,' 'to arrest,' 'to contradict,' 'to keep in mind,' 'to study,' 'to speak forth,' 'to perform,' and the like. *E. g.*,  to withstand darkness (Yt. 6, 4). *Vide* Y. 60, 4; Y. 68, 8; Vend. 20, 3.  to keep the Holy Word,...to study the Holy Word,...to speak forth the Holy Word (Darmes.) Yt. 1, 31. *Vide* Visp. 15, 1; Yt. 9, 26.

(4) The genitive is, in several instances, used for the locative. *E. g.*,  but I think (thus) in my heart...(Yt. 10, 106);  in the earth (Vend. 3, 36). *Vide* Vend. 19, 3; Y. 32, 3. Vend. 9, 56; Yt. 14, 31.

636. The locative denotes the locality of a person or thing, the place where a thing is situated, the time when or the circumstance under which anything takes place.* *E. g.*,  where shall we lay the bodies of the dead? Ans.—On the highest summits (Vend. 6, 44-45);  O waters! rest within your places...(Mills) Y. 65, 9; *vide* Yt. 13, 11; Vend. 15, 4; Y. 50, 2.  worship me O Zarathushtra, by day and by night (Yt. 1, 9). *Vide* Y. 11, 7; Y. 12, 5; Y. 44, 14.

The locative may be used in the sense of 'among,' 'upon,' 'on,' 'together with' or 'of' with superlatives and words conveying a similar meaning.* *E. g.*,  (Wester.) of all females those are best kept (Darmes.)

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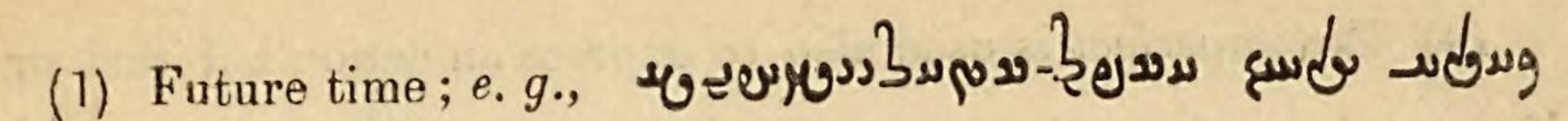
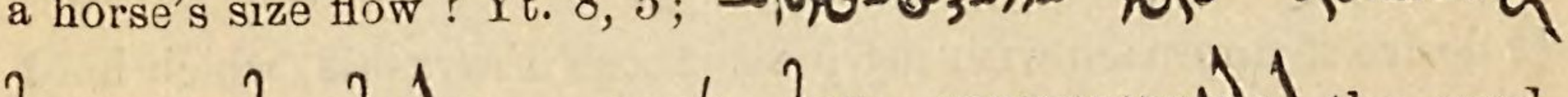
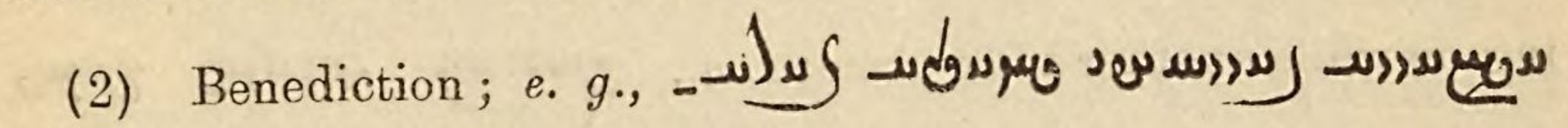
* Comp. Dr. Kielhorn's Sans. grammar, 3rd Ed., pp. 228—283.

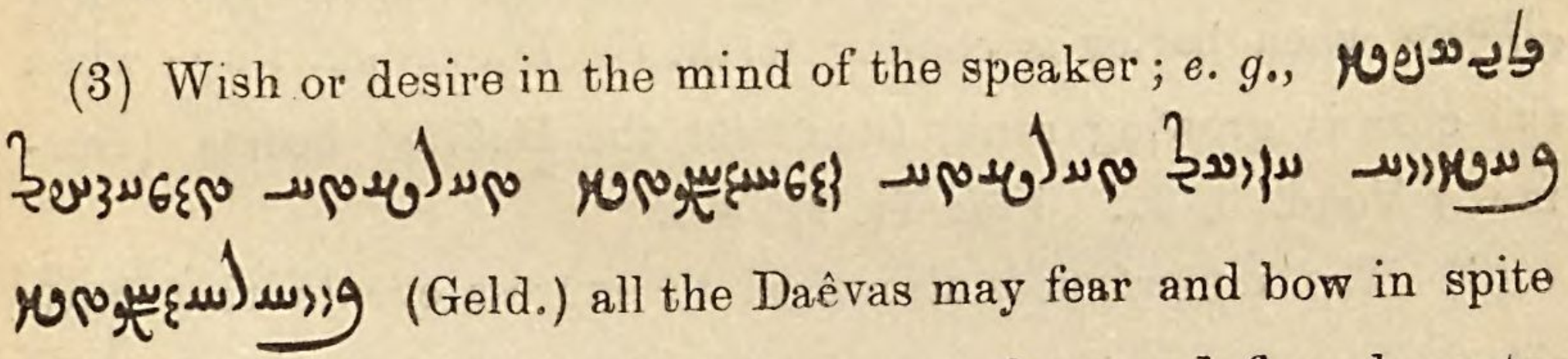
Yt. 14, 12; 𐬀𐬵𐬎𐬀𐬌𐬎𐬀𐬌 𐬀𐬎𐬀𐬌 𐬀𐬵𐬎𐬀𐬌 among all men and horses (Yt. 15, 53). *Vide* Y. 29, 5.

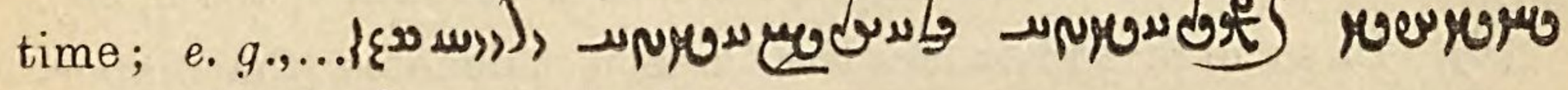
637. The present tense is used to express, in addition to the present time—

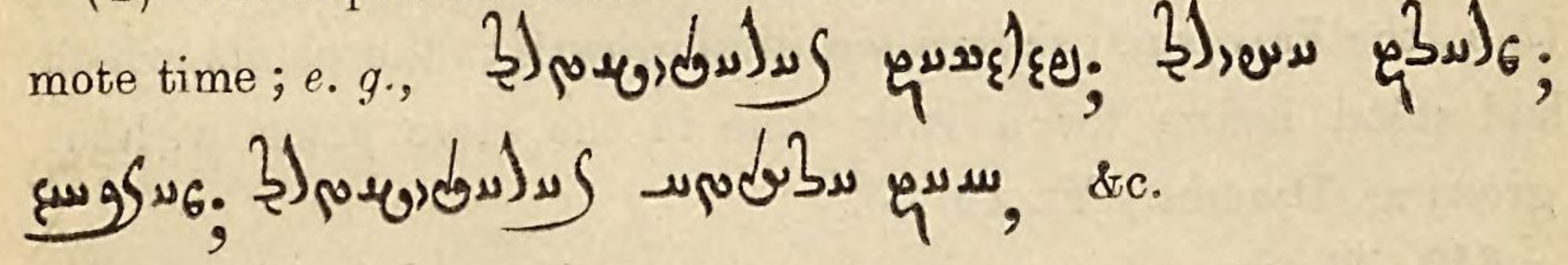
(1) An eternal truth, a natural fact; *e. g.*, 𐬀𐬎𐬀𐬌 𐬀𐬵𐬎𐬀𐬌 𐬀𐬵𐬎𐬀𐬌 𐬀𐬵

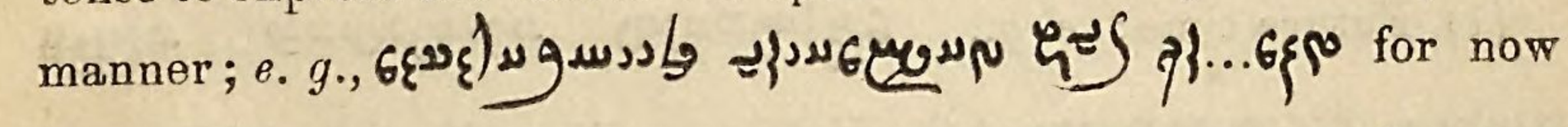
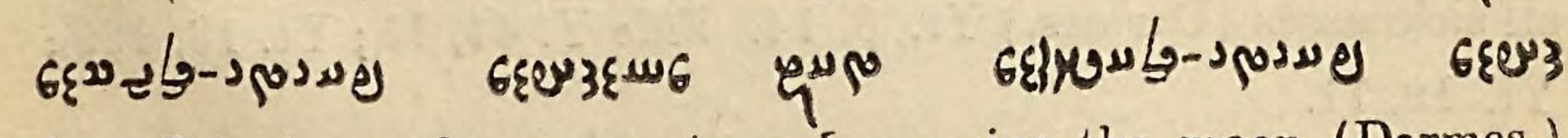
(1) Future time; *e. g.*,  when will the springs of water as thick as a horse's size flow? Yt. 8, 5;  the good and holy Sraosha will come to thee for help and joy (Yt. 1, 9). For further illustration, *vide* Yt. 19, 92; Vend. 19, 8.

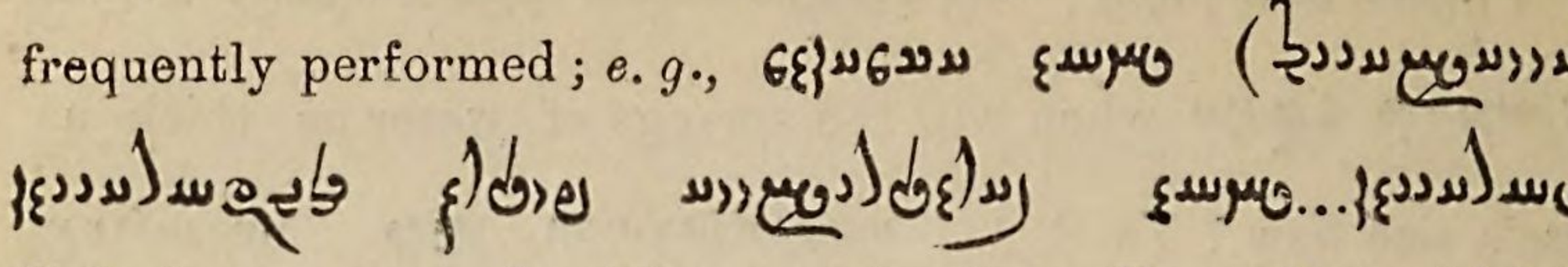
(2) Benediction; *e. g.*,  mayest thou be holy like Zarathustra (Yt. 23, 4).

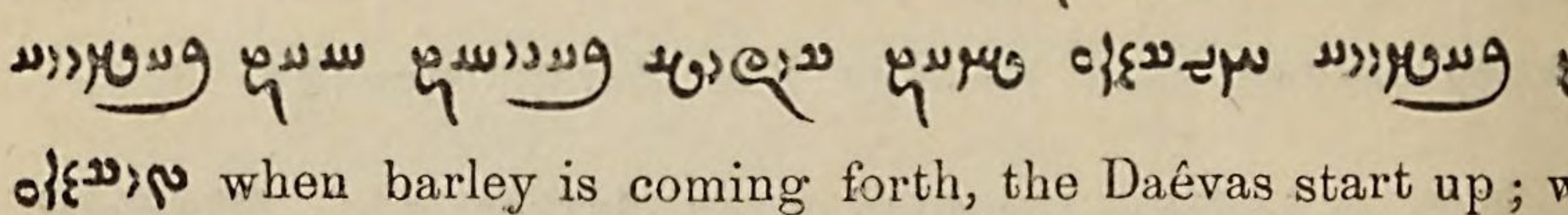
(3) Wish or desire in the mind of the speaker; *e. g.*,  (Geld.) all the Daêvas may fear and bow in spite of themselves before me, that they may fear and flee down to darkness (Darmes.) Yt. 9, 4. *Vide* Y. 50, 7.

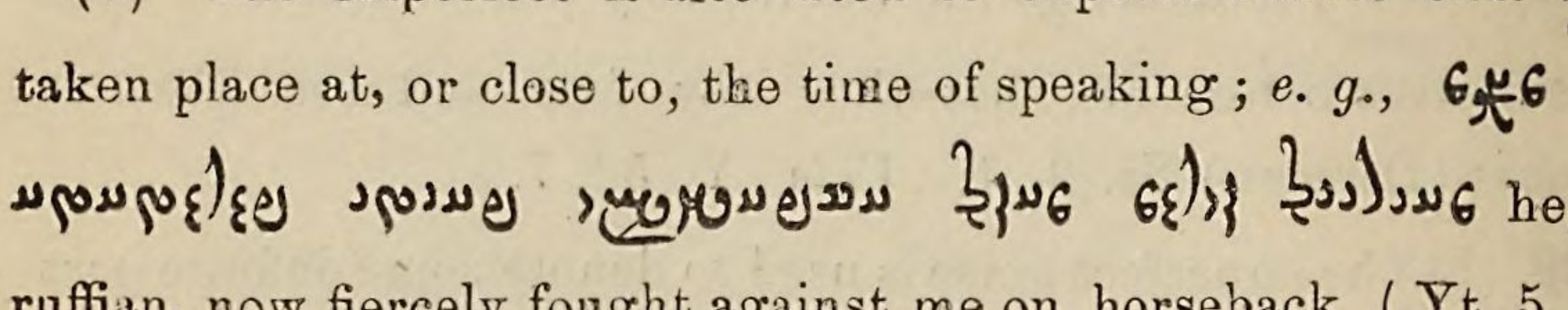
639. (1) The imperfect tense is used to denote some definite past time; *e. g.*,...  in whose birth and growth the waters and the plants rejoiced and grew (Yt. 13, 93). For further illustration, *vide* Y. 29, 1; Yt. 19, 35; Yt. 5, 58; Yt. 8, 38.

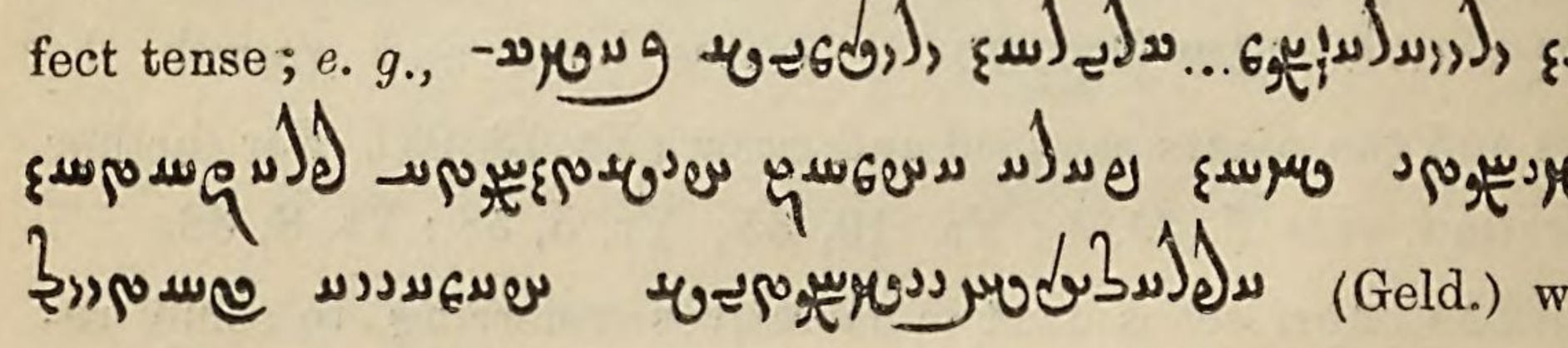
(2) The imperfect is used in narratives referring to some remote time; *e. g.*,  &c.

(3) The imperfect is, in several cases, used instead of the present tense to express the idea of the speaker in a lively and emphatic manner; *e. g.*,  for now with (mine) eye, I see Him clearly (Mills) Y. 45, 8;  here I look at the moon, here I perceive the moon (Darmes.) Yt. 7, 3. *Vide* Y. 34, 13; Y. 51, 4; Yt. 13, 2.

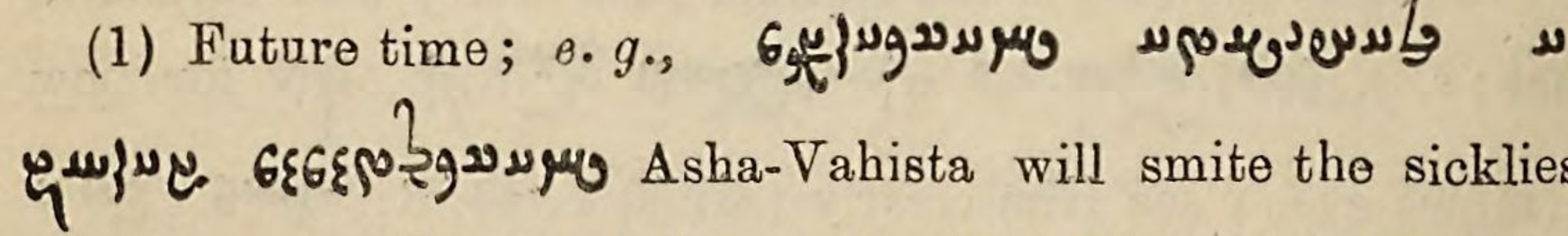
(4) The imperfect is used also to express an action habitual or frequently performed; *e. g.*,  (I desire to approach with my praise those Fravashis) which hold the heaven in its place apart, ... which hold the children in the wombs safely enclosed apart (Mills) Y. 23, 1.

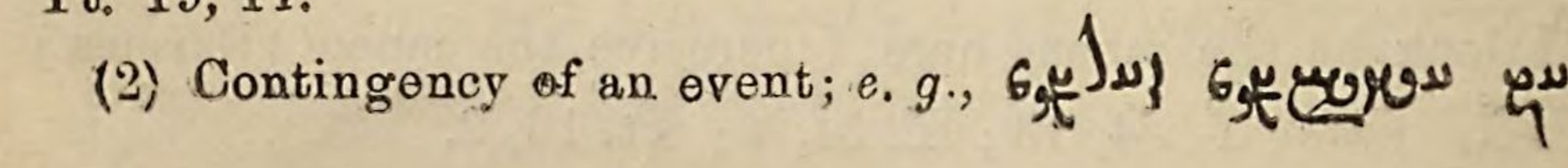
(5) The imperfect is sometimes used to denote an action going on while another took place; *e. g.*,  when barley is coming forth, the Daêvas start up; when the corn is growing rank, then faint the Daêvas' hearts (Darmes.) Vend. 3, 32. *Vide* Yt. 11, 4-6.

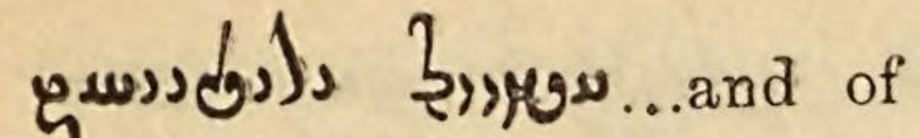
(6) The imperfect is also used to express events that have taken place at, or close to, the time of speaking; *e. g.*,  he, the ruffian, now fiercely fought against me on horseback (Yt. 5, 50).

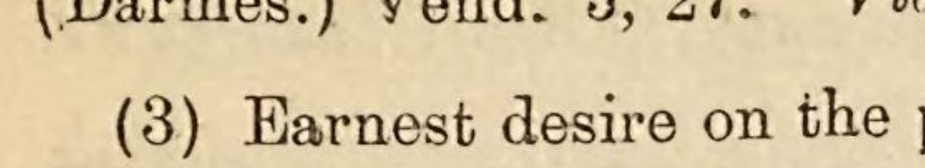
(6) In some rare instances the imperfect denotes the pluperfect tense; *e. g.*,  (Geld.) which (*i. e.*, the Fravashis) show a beautiful growth to the plants, which had stood before for a long time in the same place without growing (Darmes.) Yt. 13, 55.

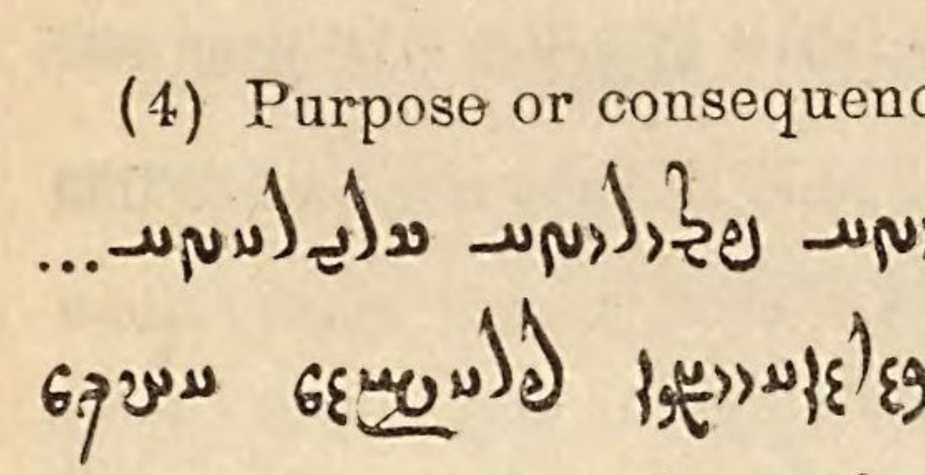
640. The imperfect subjunctive is mostly used in the Parasmaipada, and expresses—

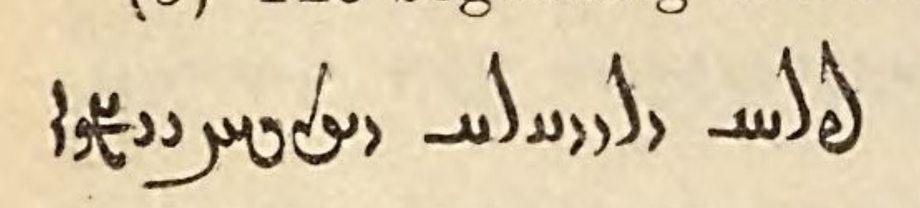
(1) Future time; *e. g.*,  Asha-Vahista will smite the sickliest of all sicknesses (Darmes.) Yt. 3, 14. *Vide* Y. 44, 15; Yt. 13, 129; Yt. 19, 11.

(2) Contingency of an event; *e. g.*, 

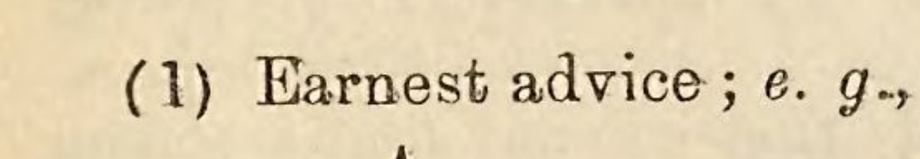
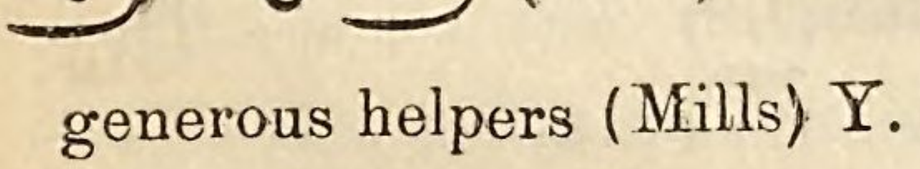

...and of those people one happens to die (Darmes.) Vend. 5, 27. *Vide* Vend. 16, 8.

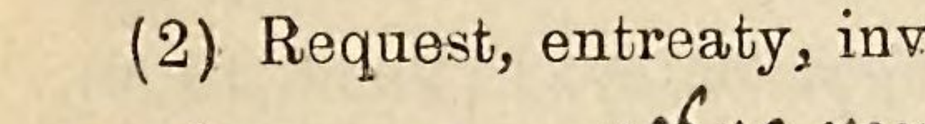
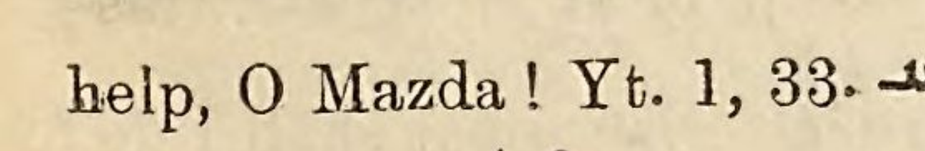
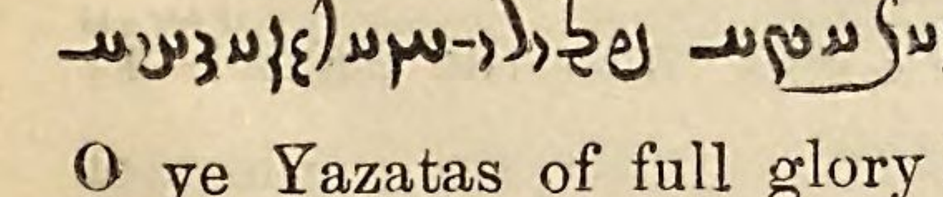
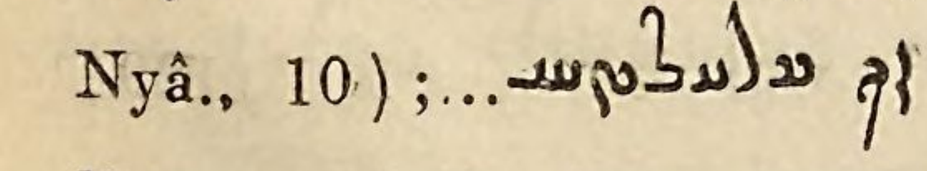
(3) Earnest desire on the part of the speaker; *e. g.*,  who will praise us?...who will meditate upon us? who will bless us? (Darmes.) Yt. 13, 49. *Vide* Khor. Nyâ., 1.

(4) Purpose or consequence; *e. g.*,  as Ahura Mazda made the creatures many and good, many and fair,...so that they may restore the world (Darmes.) Yt. 19, 10-11.

(5) The beginning of an action; *e. g.*,  until the birds begin to fly, the plants to grow (Vend. 5, 12-13).

641. The imperative second person is used to express—

(1) Earnest advice; *e. g.*,  (Geld.) thou Frashaostra! go thou (forth) with the generous helpers (Mills) Y. 46, 16;  thither carry the seeds of every kind of tree (Vend. 2, 28). *Vide* Vend. 18, 16; Y. 8, 3; Y. 45, 1.

(2) Request, entreaty, invitation, or desire on the part of the speaker; *e. g.*,  come to me for help, O Mazda! Yt. 1, 33.  do ye teach me? Y. 29, 1.  O ye Yazatas of full glory! give (us) courage and victory (Mâh Nyâ., 10);...  now hear ye, now listen ye (who have come from near and from afar) Y. 45, 1. *Vide* Vend. 8, 21; Vend. 19, 6; Y. 33, 10; Y. 62, 4; Yt. 5, 22.

(3) Threat; *e. g.*, 𐬀𐬭𐬎𐬀𐬭𐬎𐬀... 𐬀𐬭𐬎𐬀𐬭𐬎𐬀𐬵𐬀𐬭𐬎𐬀 𐬀𐬭𐬎𐬀𐬭𐬎𐬀 perish, O fiendish Druj! rush away, O Druj! Vend. 8, 21.

(4) Benediction or blessing; *e. g.*, 𐬀𐬭𐬎𐬀 𐬀𐬭𐬎𐬀 𐬀𐬭𐬎𐬀 𐬀𐬭𐬎𐬀 live thou long, live with felicity (Afrin-Gâhâm., para. 18).

(5) Command; *e. g.*, 𐬀𐬭𐬎𐬀 𐬀𐬭𐬎𐬀 𐬀𐬭𐬎𐬀 speak these words (Vend. 10, 2); 𐬀𐬭𐬎𐬀 𐬀𐬭𐬎𐬀 𐬀𐬭𐬎𐬀 𐬀𐬭𐬎𐬀 𐬀𐬭𐬎𐬀 𐬀𐬭𐬎𐬀 stand thou not near her, sit thou not on her bed (Darmes.) Yt. 17, 57. *Vide* Vend. 19, 1.

Note.—The imperative second person singular and plural shares almost all these different meanings with the potential second person singular and plural.*

642. The imperative first person is used to denote—

(1) Future time; *e. g.*, 𐬀𐬭𐬎𐬀 𐬀𐬭𐬎𐬀𐬭𐬎𐬀𐬭𐬎𐬀 𐬀𐬭𐬎𐬀 I will come to thee for help and joy (Yt. 1, 9). *Vide* Vend. 22, 3; Y. 28, 3.

(2) Wish or desire on the part of the speaker; *e. g.*, 𐬀𐬭𐬎𐬀 that we may find a young husband (Yt. 15, 40); 𐬀𐬭𐬎𐬀 may we see Thee (Y. 60, 12). *Vide* Yt. 10, 108; Yt. 5, 130; Yt. 9, 26.

(3) Determination or promise; *e. g.*,...𐬀𐬭𐬎𐬀 𐬀𐬭𐬎𐬀 𐬀𐬭𐬎𐬀 by this Word will I strike, by this Word will I repel thee, O evil-doer Angra Mainyu! (Vend. 19, 9).

(4) Irresolution; *e. g.*, 𐬀𐬭𐬎𐬀𐬭𐬎𐬀𐬭𐬎𐬀 𐬀𐬭𐬎𐬀 𐬀𐬭𐬎𐬀 what shall I do? shall I go back to the heavens? shall I sink into the earth? Yt. 17, 58. *Vide* Y. 46, 1.

(5) Inquiry; *e. g.*, 𐬀𐬭𐬎𐬀 𐬀𐬭𐬎𐬀 𐬀𐬭𐬎𐬀 𐬀𐬭𐬎𐬀 whither shall we bring, where

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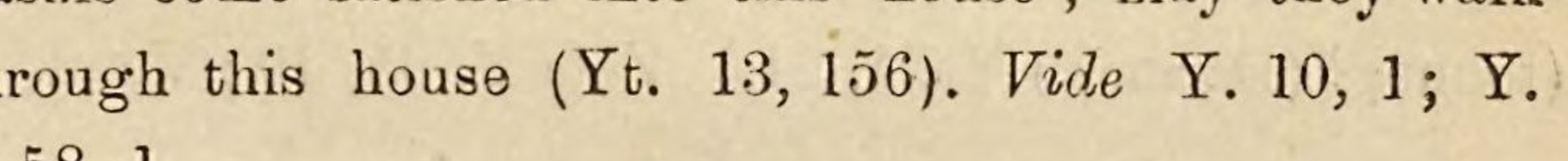
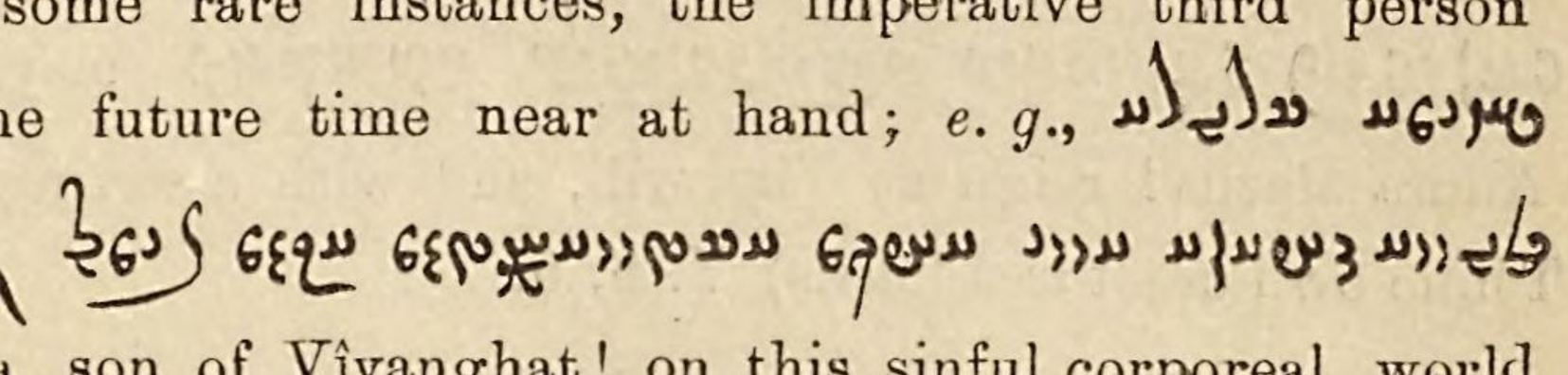
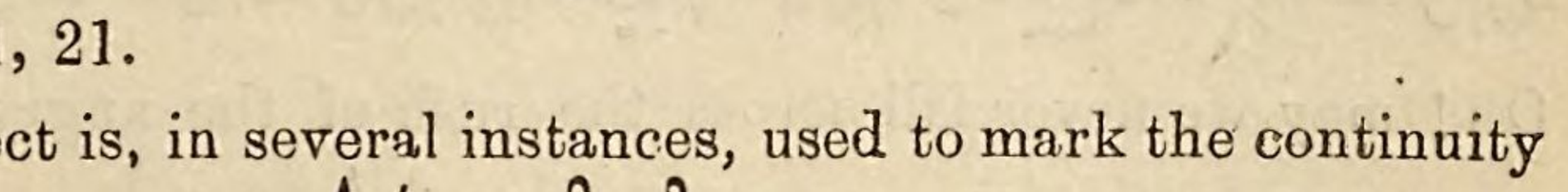
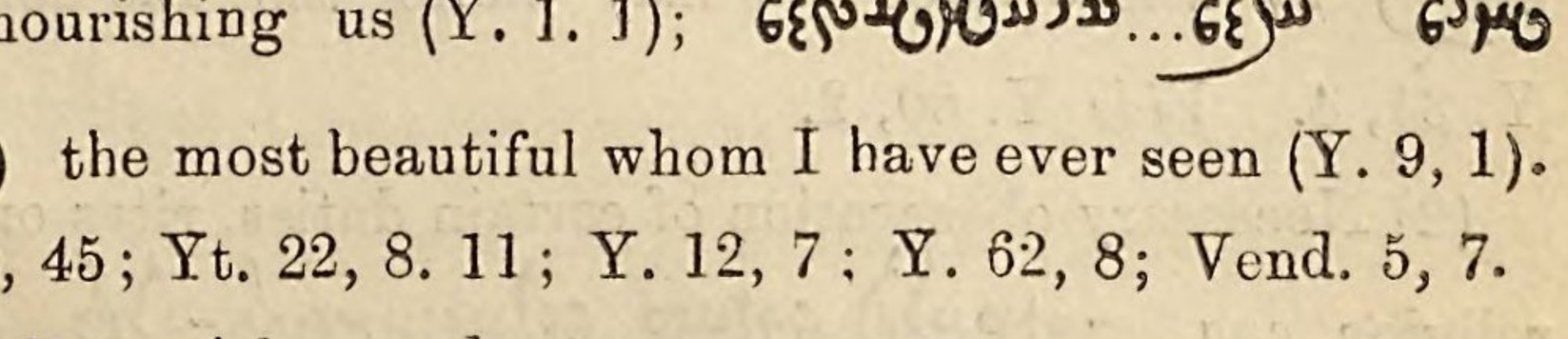
* Comp. Dr. Kielhorn's Sanskrit grammar, 2nd Ed., p. 269.

shall we lay the bodies of the dead? O Ahura Mazda! (Vend. 6, 44).

643. The imperative third person is, in the sense of *let*, generally employed in allowing or giving leave or power to do a thing; *e. g.*,  (Geld.) and thus let the sinners by these means be foiled. (Mills) Y. 53, 8. For further illustration, *vide* Y. 33, 9; Y. 35, 6.

644. The imperative third person also conveys the sense of earnest desire or wish, corresponding to the English auxiliary verb *may*; *e. g.*,  may these Fravashis come satisfied into this house; may they walk satisfied through this house (Yt. 13, 156). *Vide* Y. 10, 1; Y. 51, 17; Y. 58, 1.

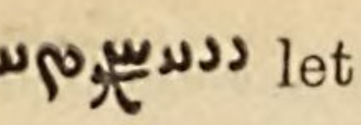
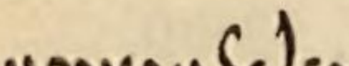
645. In some rare instances, the imperative third person expresses the future time near at hand; *e. g.*,  O fair Yima, son of Vîvanghat! on this sinful corporeal world (severe) winters will shortly fall (Vend. 2, 22).

646. The perfect is used to indicate that an action is done or finished in the past at a certain period; *e. g.*,  in the reign of Yima, there was neither cold nor heat, nor old age nor death (Y. 9, 5). *Vide* Yt. 13, 67; Y. 1, 21.

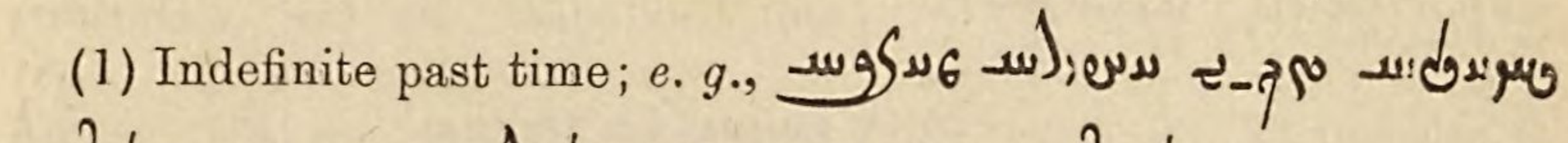
The perfect is, in several instances, used to mark the continuity of an action; *e. g.*, who (*i. e.*, Ahura Mazda) has been nourishing us (Y. 1. 1); the most beautiful whom I have ever seen (Y. 9, 1). *Vide* Yt. 10, 45; Yt. 22, 8. 11; Y. 12, 7; Y. 62, 8; Vend. 5, 7.

647. The Potential second person expresses—

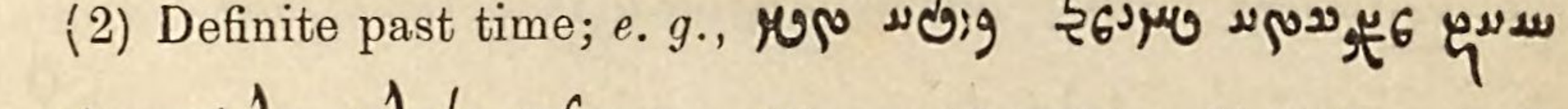
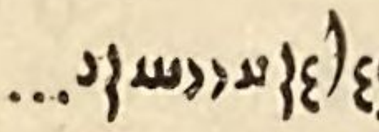
(1) Request; *e. g.*, 𐬨𐬁𐬎𐬀𐬌𐬎𐬀 𐬀𐬎𐬀𐬌𐬎𐬀 𐬀𐬎𐬀𐬌𐬎𐬀 𐬀

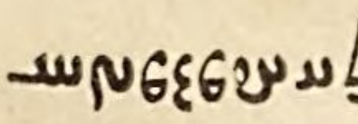
 let them wash their bodies three days and three nights (Yt. 10, 122); ....  Vend. 5, 51. *Vide* Vend. 16, 2.

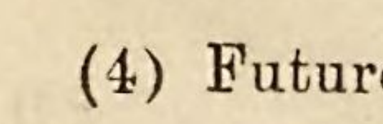
649. The aorist is generally used in the Gâthâ dialect; its forms in the Avestaic texts are occasionally met with. In several instances the imperfect and the aorist are used indiscriminately without any apparent distinction. The aorist is employed to express—

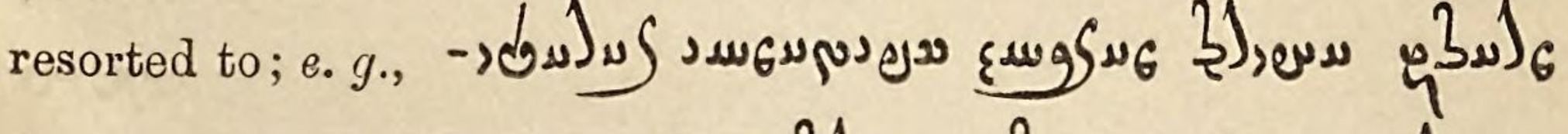
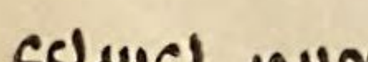
(1) Indefinite past time; *e. g.*, 

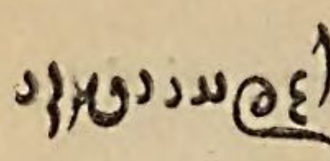
As Thou, O Ahura Mazda! hast thought and spoken, as Thou hast determined and hast done these things (affecting) what is good...(Mills) Y. 39, 4.

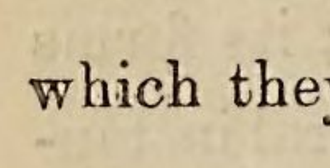
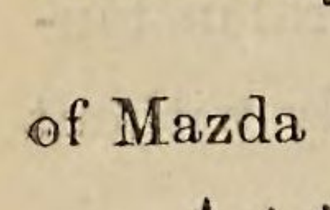
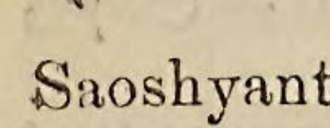
(2) Definite past time; *e. g.*,  ...  then Yima said to himself, "How shall I make that Vara"...Vend. 2, 31. *Vide* Y. 51, 12.

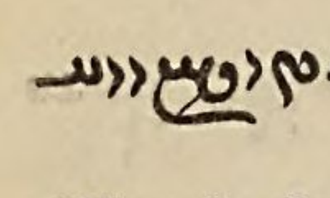
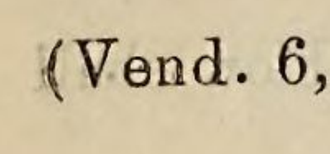
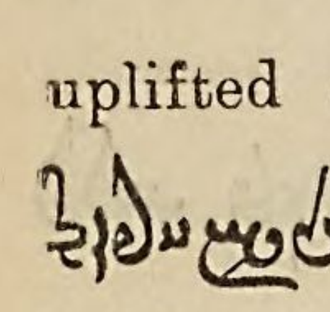
(3) Present time; *e. g.*,  here I give to you, O ye Bountiful Immortals! Yaçna and hommage (Mills) Y. 11, 18.

(4) Future time; *e. g.*,  when shall the righteous man, O Mazda! smite the evil-doer? Y. 48, 2. *Vide* Y. 34, 3; Y. 48, 7.

650. The Avesta language does not admit of the indirect form of speech. The direct construction, in the narrative form, is resorted to; *e. g.*,  ...  Ahura Mazda spake unto Spitama Zarathustra, saying....when I, Ahura Mazda, made this mansion, the beautiful...(Vend. 22, 1);

 then Yima replied to me, 'I will make thy regions thrive'...(Vend. 2, 5). *Vide* Vend. 15, 11-14; Vend. 19, 5-9; Yt. 5, 91-93; Yt. 17, 54-56.

651. As a general rule, prepositions precede nouns and pronouns which they govern; *e. g.*,  to the creation of Mazda (Yt. 9, 9).  from Gayomard to the victorious Saoshyant (Y. 26, 10);  on this ground (Vend. 8, 10).

652. When a noun is qualified by an adjective or a numeral, the preposition mostly intervenes between the two; *e. g.*,  on the *highest* summits (Vend. 6, 45);  with his club uplifted (against the Druj) Vend. 18, 30;  for ten nights (Yt. 13, 49). *Vide* Y. 65, 5; Yt. 14, 31; Vend. 9, 56.

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